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CHAPTER

ADJURATION TO STICK TO THE SUNNAH AND ITS MANNERS

COMMENTARY

The author - may Allah shower blessings on him - said: Chapter on Adjuration to Stick to the Sunnah and Its Manners.

As-Sunnah: It is used to refer to the Sunnah of the Messenger (ﷺ). It means the path upon which he was in his worship, character and social interactions. Hence, it embodies his sayings, deeds and his silent approvals; this is the *Sunnah*. The Islamic jurists apply the word, *Sunnah*, to refer to the deeds the performance of which is better than leaving it; the individual will be rewarded for observing it, but would not be punished for leaving it.

Undoubtedly, Allah, the Mighty and Sublime, has sent the Messenger (ﷺ) with guidance and the religion of truth. The Guidance is the beneficial knowledge, and the religion of truth refers to righteous deeds. Hence, knowledge and righteous deeds are inevitable; and it is not possible for the individual to adhere to the Sunnah of the Prophet (ﷺ) except after knowing it. Therefore, the adjuration to stick to the *Sunnah* is exhortation likewise to knowledge and seeking it.

Seeking knowledge has three rulings: Individual Obligation, Communal Obligation, and Meritorious Act.

As for Individual Obligation: It is the knowledge of the prerequisites of worship; that is, the knowledge that the Muslim must not be ignorant of such as knowledge of the Ablution, Prayer, Zakat, Fasting, Hajj and the similar issues. Hence, the knowledge of what the Muslim must not be ignorant of is obligatory upon every individual. It is obligatory, for instance, for the individual to learn the rulings of Zakat because he is

rich, whereas we do not consider it obligatory for another to learn the rulings of Zakat because he is not rich.

Likewise, the Hajj, we enjoin it on the individual to learn the rulings of Hajj because he is going for Hajj whereas, we do not consider it obligatory on the other because he is not going for Hajj.

As for the Communal Obligation: that is the knowledge through which the *Sharee'ah* is preserved. If it is abandoned, the *Sharee'ah* may be lost, studying that branch of knowledge is therefore a Communal Obligation; and its being compulsory ceases from the rest of the people if a sufficient section of it takes it up. For instance, a person residing somewhere took up the obligation regarding this matter; he learnt it and began to give legal opinions and educating people, studying the same aspect of knowledge becomes only recommended for others in such circumstance; and that forms the third category of knowledge.

Therefore, the rewards of the student of knowledge revolve round the rewards of a recommended act, Communal Obligation or Individual Obligation. The point here is that, it is impossible for us to adhere to the *Sunnah* and its ethics except after knowing the *Sunnah* and its manners.

Then the author - may Allah shower blessings on him - mentioned some verses of the Qur'aan such as Allah's saying:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

“Say: ‘If you really (love) Allah then follow me, Allah will love you and will forgive you of your sins.’” (Aal’Imraan: 31)

Some scholars refer to this verse as the Verse of Examination because Allah – the Exalted - tested in it, a people who claimed to love Him. They would say, “We love Allah”, which is an easy claim, but it remains for the claimant to prove his claims. Allah – the Exalted – says,

“Say, ‘If you really (love) Allah then follow me.’”

Therefore, whoever claims to love Allah but does not follow the Messenger (ﷺ) is not truthful; he is rather a liar. The sign of loving Allah – the Mighty and Sublime - is that you follow His Messenger (ﷺ).

You should know that the level of your deficiency in following the

Messenger (ﷺ) will be the same level of your lacking in loving Allah. Then what is the result of following the Messenger (ﷺ)? The answer is in the verse itself:

“...Allah will love you.”

That is the fruit; Allah will loves you; it will not be a matter of mere claim. And when He loves you – and He will only love you when you do what He loves. So it is not the individual’s claiming that, “I love Allah” that matters; what rather matters is for Allah – the Mighty and Sublime – to love him. We ask Allah to make you and us among those whom He loves; this is what matters most.

When Allah loves a person, He makes his worldly and religious affairs easy for him. It occurs in the hadeeth that, “When Allah loves a servant, He calls out to Jibreel, ‘I love the fellow so love him.’ So Jibreel would love him and call out in the heavens, ‘Allah loves so-and-so; so love him’ and the people in the heavens begin to love him. Thereupon, the fellow becomes accepted on the earth.”⁽¹⁾ Hence, the people on earth will love him, accept him and he becomes a model for righteousness amongst them. Therefore, loving Allah is the real goal. However, that is for the person following the Messenger (ﷺ); the person who loves the Messenger – ﷺ -, and Allah loves whosoever follows the Messenger (ﷺ).

Then the author - may Allah shower blessings on him - mentioned Allah’s statement:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

“Whatever the Messenger gives you take it and whatever he forbids from you refrain from it.” (al-Hashr: 7)

Even though the verse came down in the circumstance of distribution of *Fay*; i.e., wealth collected from the disbelievers. Allah – the Mighty and Sublime – says,

“Whatever the Messenger gives you”

That is, whatever wealth he gives you, take it and do not reject it.

1 Reported by Al-Bukhaari, Book of Manners, Chapter of Love comes from Allah the Exalted; no. 6040, and Muslim, Book of Benevolence and Relationship, Chapter of When Allah Loves a Servant, He Makes His Servants Love Him; no. 2637.

“...and whatever he forbids from you refrain from it...”

Meaning, do not take it.

Hence, when the Prophet (ﷺ) sent ‘Umar bin Al-Khattaab – may Allah be pleased with him – during a year to collect the Zakat, he returned and the Messenger – ﷺ - gave him something and he said, “O Messenger of Allah, give it to someone poorer than me.” The Prophet (ﷺ) then said, “Whatever comes to you of this wealth over which you are not an overseer or did not ask for. Otherwise, do not hanker after it.”⁽¹⁾ Therefore, we will take whatever the Prophet (ﷺ) gives us, and whatever he prohibits us we will avoid it.

So, although the verses occurs in the context of distribution of war booty, it applies generally to the rulings of *Sharee’ah*. Whatever the Prophet (ﷺ) allows us, we will accept and act by it considering it permissible; and whatever he forbids us we must avoid it; we must leave it and never come near it. Hence, even though it was revealed with respect to war booty, it is general, encompassing all situations.

Then he mentioned Allah’s saying:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

“Verily it is for you in the Messenger of Allah the best of example for he who hopes to meet with Allah and the Last Day.” (al-Ahzaab: 21)

Uswah (as it occurs in the Arabic text, rendered as *example*) means, model; and *Al-Hasanah*: refers to the opposite of evil. Hence, the Prophet – ﷺ – is our example and model; we have the best example in him, in whatever the individual follows the Messenger (ﷺ), that is good and beneficial.

His statement: “Verily it is for you in the Messenger of Allah the best of example...” has two meanings:

The first meaning: that whatever he does is good, and as such, emulating him in it is good as well.

The second: that we are commanded to emulate him as the best example; we do not add or remove from his legislations since adding or removing contradicts perfection. However, we have been ordered

1 Reported by Al-Bukhaari, Book of Zakah, Chapter of the one Allah’s Bestows Something Without his Asking; no. 1473, and Muslim, Book of Zakah, Chapter of the Permissibility of Accepting Without Asking; no. 1045.

to follow him, and whatever we follow him in is replete with benefit.

Scholars deduce from this verse that the actions of the Prophet (ﷺ) constitute proof that he could be cited and followed except whatever evidencing indicates to be special for him. So whatever the evidences show to be particular will be considered special for him. For instance, His saying:

“O prophet (Muhammad), verily We have made lawful to you your wives, to when you have paid their marriage gift and those (slaves) whom your right-hand possesses whom Allah has given to you”,

to His saying:

﴿وَأَمْرًا مُّؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ﴾

“...and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her - a privilege to you only, not for the (rest of) the believers.” (Al-Ahzaab: 50).

So, whatever is mentioned to be special for him – ﷺ -, then they are so considered.

Another example of that is the *Wisaal* in fasting; that is, when the individual continues fasting for two days (or more) without breaking it. The Prophet (ﷺ) clearly forbade it. So, they asked, “O Messenger of Allah, you do observe fast continuously without breaking it?”; that is to say, “Why do you forbid us?” He then replied, “I am not in the same condition as you; I am fed and given drink.”⁽¹⁾ In another version it says, “I sleep and my Lord provides me food and drink.”⁽²⁾ That is to say, Allah feeds him and provides him drink that strengthens him – ﷺ - to give remembrance of Allah and attach his heart to Him such that he forgets food and drink and neither seeks them. We all know that if a person is preoccupied with a worldly matter he forgets food and drink; even the (Arab) poets cite this as an aphorism in their saying:

- 1 Reported by Al-Bukhaari, Book of Fasting, Chapter of *Wisaal* no; 1962, and Muslim, Book of Fasting, Chapter on Prohibition of *Wisaal* in Fasting; no. 1102.
- 2 Reported by Al-Bukhaari, Book of Fasting, Chapter of Discouraging the Person Who Does Much *Wisaal*; no. 1965, and Muslim, Book of Fasting, Chapter on Prohibition of *Wisaal* in Fasting; no. 1103.

She has accounts pertaining to you to preoccupy her
From drinking and distract her from provisions.

That is, when she begins to discuss about you; that draws her attention away from drink and provisions.

So the Prophet – ﷺ – due to his strong connections with his Lord, when he stands up at night, he observes the late-night Prayers – Allah the Exalted strengthens him and he suffices with Allah's remembrance away from food and drink. However, we are not the same condition as him – ﷺ -, and so, we were forbidden *Wisaal*; and he explained that it is special for him alone.

The author also cited His saying:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ

حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ (٦٥)

"But no, by your Lord, they can have no turn, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against decisions and accept (them) with full submission." (An-Nisaa: 65).

COMMENTARY

Then the author - may Allah shower blessings on him – mentioned among the verses he cited regarding Sticking to the Sunnah and Its Manners, Allah's saying:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ

حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ (٦٥)

"But no, by your Lord, They can have no faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission." (An-Nisaa: 65)

This verse is connected to the verse that precedes it; and that is His saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ

وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾ (٥٩)

“O you believe! Obey Allah and obey the messenger (Muhammad) and those of you (Muslims) who are in authority. And if you differ in anything among yourselves, refer it to Allah and his Messenger (ﷺ) if you believe in Allah and in the Last Day. That is better and more suitable for final determination.”
(An-Nisaa: 59)

So Allah – the Exalted – ordered that He must be obeyed, and that His Messenger must be obeyed; likewise those in authority among us.

Those in authority: include the scholars and the leaders; the scholars are in-charge of our affairs to explain our religion while the rulers are in-charge of implementing Allah’s legislations. The scholars cannot handle these affairs alone except together with the leaders; likewise the rulers, they can only handle the matters with the scholars. The rulers should resort to the scholars to find out about Allah’s Laws.

Similarly, it is incumbent on the scholars to offer sincere advice to the leaders; they should exhort them towards fearing Allah and admonish them to implement Allah’s Laws over the servants of Allah, the Mighty and Sublime.

Thereafter, He said: *“And if you differ in anything amongst yourselves, refer it to Allah and his Messenger”*: that is, if you hold differently in any matter, the statements of a group of you is not proof over others among you. But there is Allah’s ruling and the ruling of His Messenger (ﷺ) you must resort to. As for resorting to Allah that means referring to His Book, the Noble Qur’an; and going back to the Messenger of Allah (ﷺ) refers to turning to his *Sunnah* while he was alive. But after his death, that would mean returning to the authentic related lines of conduct from him –ﷺ.

“...If you believe in Allah and in the Last Day...”: This is exhortation to resort to Allah – the Exalted – and His Messenger (ﷺ), and that turning to Allah and His Messenger are from the implications of *Eemaan*.

“That is better and more suitable for final determination”: that is, a better end. Therefore, returning to Allah and His Messenger (ﷺ) is better for the *Ummah* and is most suitable ending irrespective of what

some may assume that returning to the Book and the *Sunnah* may weaken the people, that they may be incapable of upholding it. This is a pointless and otiose assumption! Some people think that returning to (pristine) Islam that was in place in the beginning of this *Ummah*, does not suit the present time – and the refuge is with Allah. These people do not realize that Islam governs and is not ruled over, and that Islam does not change as the times, places, and persons change.

Islam is (ever) Islam; if we really believe in Allah and the Last Day, then we must return to the Book (of Allah) and the *Sunnah* “*That is better and more suitable for final determination*” i.e., more suitable end and final determination.

Then He the Exalted says:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ﴾

“Have you not seen those (hypocrites) who claim they believe in that which has been sent down to you, and that which was sent down before you? They which to go for judgement (in their disputes) to the Taghut (false judge) while they have been ordered to reject them.” (An Nisaa: 60)

This question denotes interjection; so it would mean, “Are you not surprised about a people who claim they believe in what has been sent down to you and what was revealed before you; yet they do not like to seek judgment from Allah and His Messenger?!” They only like to seek judgment from *Taghoot*” – i.e., all that contradicts the Allah’s legislations.

Among such people are those through which Allah has tried the Muslims among some of the rulers who want to revert to misleading constitutions in the people’s dealings among themselves, faraway from Allah’s Laws, formulated by so-and-so among the non-Muslims who are absolutely ignorant of Islam, far backwards in their own times and land.

Regrettably, some of those colonized in the Muslim lands by the disbelievers accepted these constitutions and began to implement them among the Muslim populace careless of the fact that it

contradicts Allah's Book and His Messenger's *Sunnah*. Worst still, they think that they believe in Allah and His Messenger: How can?! They desire to seek judgment from *Taghoot* while they had been ordered to disbelieve in them! They were given orders from Allah to have no faith in *Taghoot* but they still prefer to seek judgements from them.

﴿وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ۖ﴾

"But Shaytaan (Satan) wishes to lead them far astray." (An Nisaa: 60)

The Devil wishes to lead them far astray from Allah's Religion; not only slightly, because whoever implements other than Allah's Laws has gone far and widely astray.

Allah, the Mighty and Sublime, says:

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ

صُدُّوًا ۖ﴾

"And when it is said to them: 'Come to what Allah has sent down and to the Messenger (Muhammad (ﷺ)), you (Muhammad) see the hypocrites turn away from you (Muhammad) with aversion.' (An Nisaa: 61)

Meaning that, when they are told to come to what Allah has sent down; the Qur'aan, and to the Messenger, you find the hypocrites turning away from you with aversion. Allah did not say, "You see them" in order to explain that those are hypocrites. So, he employed a noun in the place of a pronoun to express this benefit and so that it addresses these and other hypocrites. When a hypocrite – and the refuge is with Allah – is invited to Allah and His Messenger (ﷺ) he turns away and forecloses it.

﴿فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا

إِلَّا إِحْسَنًا وَتَوْفِيقًا ۖ﴾

"How then, when a catastrophe befalls them because of what their hands have sent forth, they come to your swearing by Allah , 'we meant no more than good will and conciliation...'" (An

Nisaa: 62)

That is, how then will their condition be when a catastrophe befalls them and their secret becomes exposed and known? Then they come to you swearing by Allah while they are liars: “*we meant no more than good will and conciliation*” i.e., we intended nothing but good and harmony between the *Sharee’ah* and the Fabricated laws! It is never possible to reconcile between Allah’s Laws and the laws of *Taghoot*, never! If it is presumed that any conformity occurs between the laws of the *Taghoot* and Allah’s Laws (regarding a particular issue), the ruling is essentially Allah’s and not that of *Taghoot*. Hence, the entire benefits that may be contained in Man-made laws have been previously mentioned in the *Sharee’ah*.

This is why He said:

﴿أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي

أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿١٣﴾﴾

“They (hypocrites) are those whom Allah knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word, (i.e. to obey Allah) to reach their inner selves.” (An Nisaa: 63).

That is, they are a people Allah knows the contents of their hearts, even if they display to people that they believe in Allah and that they (only) desire good and conciliation between the *Sharee’ah* and the Man-made laws! Allah the Exalted knows what is in their hearts; their intentions for the *Ummah*: “*So turn aside from them.*”

This order to turn away from them is a warning for them,

﴿وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿١٣﴾﴾

“...and speak to them an effective word to reach their inner selves.” (An Nisaa: 63)

Meaning, say effective good words to them that will reach their souls so that they may take lessons therefrom.

He then says:

“*We sent no messenger, but to be obeyed by Allah’s leave.*” (An Nisaa: 64) That is, we did not send the messengers so that their sayings are

only read and then left off; I have not sent them the messengers except that they should be obeyed. Otherwise, there would be no benefit sending them.

The meaning and the implication of the *Risaalah* (Message) is that the Messenger must be followed:

﴿وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ

فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا﴾ (٦١)

“We sent no messenger, but to be obeyed by Allah’s leave, if they (hypocrites) when they had been unjust to themselves, had come to you (Muhammad) and begged Allah’s forgiveness, and the Messenger had begged forgiveness for them indeed, they would have found Allah all forgiving, most merciful.” (An Nisaa: 64)

That is, if they had come to you seeking forgiveness from Allah, after wronging their own souls, and you (i.e., the Messenger - ﷺ) ask Allah to forgive them, they would have certainly found Allah All-forgiving, Most Merciful. Instead, they remained obstinate - and the refuge is with Allah - upon their hypocrisy and stubbornness!

The grave worshippers - those who supplicate at the graves and seek forgiveness from them - extrapolate from this verse. They claim that because Allah said to His Prophet – ﷺ -:

“If they (hypocrites) when they had been unjust to themselves had come to you (Muhammad) and begged Allah’s forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah all forgiving, most merciful.”

So if you commit a sin, simply go to the grave of the Prophet (ﷺ) and ask Allah’s forgiveness so that the Messenger could beg forgiveness for you!

However, these people have really gone astray; the verse is very explicit; Allah said,

“...when they had been unjust to themselves”; He did not say, *“When they are unjust to themselves they should come to you.”* It was certainly talking about a past and gone affair; it says, if they had come to you during your lifetime, after they wronged their souls as a result of what they innovated and asked Allah’s forgiveness and the

Messenger sought forgiveness for them, they would have found Allah All-Forgiving and Most Merciful. However, after the death of the Messenger (ﷺ), it is not possible for the Messenger to seek forgiveness for anybody because his deeds have ended as the Messenger – ﷺ – said, “When a person dies his deeds stop except from three: A flowing charity or knowledge from which benefit is derived or a righteous son who supplicates for him.”⁽¹⁾

So, the Prophet’s own actions have stopped too but rewards will be written down for him for every deed his *Ummah* performs. Hence, whatever good and meritorious acts we perform whether obligatory or supererogatory, their rewards are written down for the Messenger – ﷺ -, because he was the one who taught us. This is included in his saying (ﷺ), “or knowledge from which benefit is derived.” The important point here is that, the verse does not contain evidence for what these propagandists infer regarding the grave of the Prophet – alayhi as-salaat ws-salaam.

Then the author - may Allah shower blessings on him - mentioned His saying, the Exalted:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ (١٥)

“But no, by your Lord, they can have no faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves, no resistance against your decisions and accept them with full submission.” (An-Nisaa: 65)

Allah, the Mighty and Sublime, mentions this verse at the end of His saying:

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا﴾ (١٦)

“We sent no messenger, but to be obeyed by Allah’s leave. If they (hypocrites) when they had been unjust to themselves, had come to you (Muhammad) and begged Allah’s forgiveness and the

1 Its reference had preceded.

messenger had begged forgiveness for them, indeed, they would have found Allah all forgiving, Most merciful.” (An-Nisaa: 64)

This verse contains Allah’s swearing with His Attribute of Lordship for Muhammad (ﷺ), and that indicates His special care for him – ﷺ - the Lordship here is the Special Lordship.

There are two forms of Allah’s Lordship over His creation: the General Lordship regarding everybody, as in His saying:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“All praise and thanks are all Allah’s, the Lord of the Aalamin (mankind, jinn and all that exists).” (Al-Fatihah: 1)

Then the Special Lordship; for those He has gives special care among His slaves as is also contained in this verse:

“But no, by your Lord they can have no faith, until they make you (O Muhammad) judge in all disputes between them.”

Both forms combine in His statement about the sorcerers of the People of Fir’aun:

﴿قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ﴾ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾

“They said: ‘We believe in the Lord of the Aalamin (mankind, jinn and all that exists). The Lord of Musa and Haroon (Aaron).” (Al-A’raaf: 121-122)

The Lord of the Worlds is general and the Lord of Moosa and Haroon is special.

The Special Lordship implies special care from Allah, the Mighty and Sublime; hence, He – free is Allah from all imperfections - swears with His Lordship to His slave, Muhammad (ﷺ); a swearing emphasized, by *Laa* (as it occurs in the Arabic text, meaning *no*)” in His saying, “*But no.*” So, the *Laa* expresses an emphasis. If He only said, “*Falaa wa Rabbika* (But by your Lord) they can have no faith” the expression would still have been complete; but He employed the *Laa* for emphasis as in His saying, *Laa Uqsimu bi Yaom al-Qiyaamah* (Nay, I swear by the Day of Resurrection).” (Al-Qiyaamah: 1).

The intent is not negate, that Allah does not swear with the Day of Resurrection; it is rather means emphasis. Hence, it is employed here

for emphasis and alerting.

“But no, by your Lord they can have no faith, until they make you judge in all disputes between them” i.e., they make you a judge in matters of conflict that arise among them. This is because the word, *Shajara* (as it occurs in the Arabic text, meaning *dispute*) refers to the conflicts that occur. *“...until they make you judge”* they make you the judge in their disputes in their religious and worldly matters.

In matters of religion: If two persons dispute over the ruling regarding an issue of legislation and one of them says, it is prohibited while the other holds that it is permitted; the matter should be referred to the Messenger (ﷺ). None of them both – i.e., the two parties in dispute – truly believes until he seeks the ruling of the Messenger of Allah – ﷺ - in the matter.

Similarly, if people dispute regarding a worldly matter as it occurred between Az-Zubayr bin Awwam - may Allah be pleased with him - and his *Ansaari* neighbor, when they brought one another before the Messenger of Allah (ﷺ) concerning the water from the valley and he – ﷺ - judged between them. This is seeking judgment in a worldly matter. The point here is that, no one truly has faith unless he seeks recourse for judgment in both his worldly and religious matters from the Messenger - ﷺ.

As regards the Faith negated here; if a person is not pleased with the judgment of the Messenger – ﷺ – in the absolute sense that nullifies Faith fundamentally. This is because whoever is not pleased with the judgment of the Messenger (ﷺ) in its entirety is a disbeliever– and the refuge is with Him – who is out of Islam! However, if the dissatisfaction is about a specific verdict, making him become disobedient, he does not become a disbeliever therewith if it is not from the matters that makes an individual become a disbeliever.

His saying: *“...until they make you (Muhammad) judge”*: If a person asks, “how is the Messenger’s ruling sought after his death?” The reply is that we say: His seeking the Prophet’s rulings after his death is by finding the judgement in his *Sunnah*.

Hence, the first issue is *“...until they make you judge...”*

The second issue: *“...and find in themselves no resistance against*

your decisions”, meaning that, the individual may seek rulings from the Book (i.e., the Qur’aan) and the *Sunnah* and still nurse resistance in his mind. That is to say, he may still not be at ease or may only be reluctantly pleased. So, the individual must not harbor any displeasure against the rulings of Allah and His Messenger (ﷺ).

The third issue: “...and accept with full submission...” that is, they must wholeheartedly accept it without any hesitance or holding back. Faith is not complete without these three conditions:

The first: Seeking recourse to the Messenger – ﷺ – during disputes.

The second: that the individual must not nurse any reservation for whatever he – ﷺ – rules.

The third: “...and accept them with full submission”: he should comply with profound sense of obedience.

On the strength of this, we say: Those who judge with Man-made laws today abandoning the Book of Allah and the *Sunnah* of His Messenger (ﷺ) behind them are not believers! Never are they believers based on Allah’s saying:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ

حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ (٦٥)

“But no, by your Lord they can have no faith until they make you judge in all dispute between them” and for His saying: “And whosoever does not judge with what Allah has sent down such are the kaafirun (disbelievers).” (An Nisaa: 65).

These people rule using Man-made laws do not simply employ them in a particular matter such that they contradict the Qur’aan and the *Sunnah* due to some vain desire or injustice. Rather, they substitute the Religion with these laws; they place these laws in the position of Allah’s Legislations. This is disbelief even if they observe Prayer, fast, give charity and perform Hajj! They are disbelievers so long as they wittingly abandon Allah’s Laws for these Man-made laws which conflict with the *Sharee’ah*.

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ

حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ (٦٥)

“But no, by your Lord they can have no faith, until they make you (O Mohammad) judge in all disputes between them and find in themselves, on resistance against your decision and accept them with full submission” (An Nisaa: 65).

So, do not be astonished if we say whoever substitutes the *Sharee'ah* with the Man-made laws has disbelieved even if he observes the Prayer and fast because disbelieving a part of the Book (i.e., the Qur'aan) constitutes disbelief in the entirety of it. The *Sharee'ah* cannot be broken up into fragments; you either believe in all of it or disbelieve in it altogether. That you believe in a part and disbelieve in others makes you a disbeliever in totality because your action implies that you only believe whatever does not contradict your desire; otherwise, you will not believe in it; this is disbelief! As such, you are following your desire and have taken your desire as a deity besides Allah.

In a nutshell, the issue is extremely dangerous; it is one of the most perilous matters regarding the rulers of the Muslims today. They implement Man-made laws that oppose the *Sharee'ah* while they know the *Sharee'ah*. However, they execute them – and refuge is with Allah – following the enemies of Allah, the disbelievers, who laid down these laws people follow. The amazing thing is that, due to these people's deficiency in knowledge and weakness in the matters of their religion; they understand well that the author of this law is so-and-so among the disbelievers who lived in a period different from the present time, centuries back, and in a place and culture unlike that of the Muslim nations.

Yet, they imposed these laws on the Islamic nation and neither return to the Book (i.e., the Qur'aan) nor the *Sunnah* of the Messenger of Allah (ﷺ). So, where is the Islam (they claim)? Where is the *Eeman* (faith)? Where is the affirmation of Muhammad's Message and the fact that he is a messenger to all humankind? Where is the endorsement of the fact that his message is general covering all matters?

Many among the ignoramus think that the *Sharee'ah* is restricted to the acts of worship between you and Allah - the Mighty and Sublime alone, or some personal issues like marriage, inheritance and similar matters. However, they are mistaken in this thought; the *Sharee'ah* applies to all things. If you get this clearer, ask which verse in Allah's Book is the longest? You will be told that the longest verse is the Verse of Debt:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ﴾

“O you who believe! When you contract a debt for a fixed period, write it down...” (Al-Baqarah: 282)

In its entirety, it deals with social interactions; so, why should we say the *Sharee'ah* only deals with acts of worship or just personal affairs? This is utter ignorance and misguidance! If such a thought is deliberate it constitutes sheer misguidance and insolence, but if borne out of ignorance, then it is sheer incompetence. It is incumbent for such an individual to learn and know; we ask Allah for guidance for them and us.

Importantly, the individual will only attain true Faith with three conditions:

One: Making the Prophet (ﷺ) the judge in his affairs.

Two: He must not have any reservations in his heart; and the rulings of the Prophet (ﷺ) must not bring him any worry.

Three: He must wholeheartedly accept and comply with it.

He becomes a true believer if he fulfills these three conditions. However, if they are not satisfied, he is either completely lacking in Faith or deficient in it.

Allah alone grants success.

Allah, the Exalted, says:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

“He who obeys the messenger (Muhammad) has indeed obeyed Allah.” (An-Nisaa: 80)

COMMENTARY

Then the author - may Allah shower blessings on him - related among the verses he cited under the Chapter of Sticking to the *Sunnah* and Its Manners, Allah's saying:

“...he who obeys the messenger (Muhammad) has indeed obeyed Allah.” Whoever obeys the Messenger, Muhammad - ﷺ - has indeed obeyed Allah.

At-Ta'ah means compliance whether by carrying out an order or avoiding a prohibition. When it is said, “By giving *Ta'ah* and

Ma'asiyah" the *Ta'ah* in that circumstance would refer to "carrying out the order" while *Ma'asiyah* would mean "doing the prohibited thing." But when the word *Ta'ah* is generally employed, it includes orders and prohibitions. That is to say, compliance with orders is *Ta'ah* likewise avoiding prohibitions.

Therefore, the one who obeys the Prophet – alayhim as-salaat was-salaam – in his orders and prohibitions; i.e., when he – ﷺ - commands him he acts accordingly and when he forbids him from a thing, he abstains, he is by so doing obeying Allah - the Mighty and Sublime. This is the literal meaning of the verse and implicitly, it means that: Whoever disobeys the Messenger (Sallallahu alayhi wasalam) has indeed disobeyed Allah.

There is evidence in this verse that whatever is exstablished in the *Sunnah* is like something affirmed in the Qur'aan as well; that is to say, it is from Allah's Legislations and it is compulsory to adhere to it. It is not permissible for any individual to separate between the Book (Qur'aan) and the *Sunnah*. The Prophet – ﷺ - had informed us by way of warning that: "I hate to meet anyone among you propping against his bed; when an order comes to him from me, he says, 'We do not know; we follow what we find in Allah's Book.'"⁽¹⁾ That is, he – ﷺ - was warning against what will happen at a time when the people will say, "We will only follow what we find in the Qur'aan; as for whatever is contained in the *Sunnah*, we cannot accept that!"

And this has happened! Some of the atheists now say, "We do not accept the *Sunnah*; we will only accept the Qur'aan!" But the fact remains that they are liars; they have not accepted anything, not the *Sunnah* nor even the Qur'aan since the Qur'aan points to the obligation of following the *Sunnah* and that whatever comes from the *Sunnah* is like what comes from the Qur'aan. But they disguise before the masses saying, "In as much as the *Sunnah* is not the Qur'aan which is recited and widely transmitted generation after generation among the Muslims, whatever it contains is open to doubt, forgetfulness, mistakes and the likes..."!

Allah alone grants success.

1 Reported by Aboo Daawood, Book of the *Sunnah*, Chapter of Adhering to the *Sunnah*; no. 4605, and At-Trimidhee, Book of Knowledge, Chapter of What is Prohibited to be Said About the Prophet's Hadeeth; no. 2663, and said, "It is a *Hasan Saheeh* Hadeeth."

COMMENTARY

Then the author - may Allah have mercy on him - mentioned His saying:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ (13)

"And let those who oppose the Messenger's commandment (i.e. his Sunnah) beware, lest some Fitnah (disbelief, trials) should befall them or a painful torment is inflicted on them." (An-Nur: 63).

This is a warning from Allah, the Mighty and Sublime, to those who contradict the Messenger's order; that is to say, they prefer other than his orders and so, act contrary to it. As such, He (Allah) did not say, "Yukhaalifoona amra-hu (who contradict his commandment)"; He rather said, "Yakhaalifoona 'an amri-hi (they oppose his commandment)." Meaning that, they desire other than it and so, they turn away from it. He warned them so that a tribulation or a painful torment does not afflict them.

Imam Ahmad - may Allah shower blessings on him - said, "Do you know what the tribulation is?" "The tribulation is *Shirk* (joining partners with Allah); perhaps when he rejects any of his sayings, a form of deviation may afflict his heart and he becomes destroyed" - and the refuge is with Allah.

That is, if he rejects any saying of the Messenger - ﷺ -, some deviance may creep to his mind and he becomes ruined. The ruin may not be physical; but he will be destroyed in his religion which is worse than bodily ruin. Every human being will definitely (die and) decay whether such a person lived long or only shortly. However, that the religious of the individual becomes ruined is loss in this world and the Hereafter - and the refuge is with Allah.

Concerning His saying, "...or a painful torment be inflicted on them"; that means, they will be punished before the tribulation afflicts them - we ask Allah for wellbeing. This contains evidence that it is obligatory to accept the Prophet's orders and that whoever rejects it is warned: "...lest some Fitnah befall them or a painful torment be inflicted on them."

Allah – the Exalted - said:

“And verily you, indeed guide to the straight path.”

COMMENTARY

The author - may Allah shower blessings on him – cited among the verses with which he began the Chapter on Sticking to the *Sunnah* and Its Manners, Allah’s saying:

“And verily you, indeed guide to the straight path, the path of Allah, who owns what is contained in the heavens and what is in the earth.”

The address here was directed to the Prophet (ﷺ); Allah – the Mighty and Sublime - informed him to guide to the straight path. That is, he should guide towards it and explain it to the people. Allah explained the Straight path in His saying, *“the path of Allah”* i.e., the path Allah placed for His slaves; it is His *Sharee’ah*. Allah ascribed it to Himself because He placed it and owing to the fact that it leads to Him as He ascribed it in *Soorat al-Fatihah* to those He has bestowed His Grace upon since they are the ones following it.

The Prophet (ﷺ) guides people to the Path, shows it to them; he invites them to it, encourages them to follow it and warns them against opposing it. Likewise the pious scholars who succeeded him in his *Ummah*; they call to the straight path, the path of Allah, the Powerful, the All-Wise.

If someone asks: “How do we harmonize between this verse: *“... and verily you indeed guide to the straight path”* and His saying, *“... verily you (O Muhammad) guide not whom you like...”* (Al-Qasas: 56)?” We reply that, the (second) verse was sent down when the Prophet – ﷺ - grieved for his uncle, Abu Taalib. His uncle, Abu Taalib, was a pagan who used to protect him, promote him, defend him, and recite numerous words of praise and valuable poems about him – ﷺ. However, he was not bestowed the favour of being a Muslim – and the refuge is with Allah – and so, he died upon disbelief.

The people of knowledge say: The explanation is that, the verse that affirms guidance refers to guidance regarding direction; i.e., you will guide the creatures, and not every person that is shown the way gets guided. As for the guidance that Allah negates from His Messenger

– ﷺ – in His saying: “*Verily you guide not whom you like*”, that is guidance as regards attaining success. No individual can ever bestow another person with the ability to attain success even if it were his own father, son, uncle, mother, maternal uncle, or grandmother. Whoever Allah leaves to go astray, no one can guide him.

However, it is incumbent on us to invite Allah’s slaves to the Religion of Allah; we should exhort them towards it and explain it to them. If they are guided; then that is good for us and them as well, but if not, good for us and unfortunate for them. Allah – the Exalted - says:

﴿طَسَمَ ۙ تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ۝ لَعَلَّكَ بَلِغٌ فَنَسَكَ ۖ لَا يَكُونُوا مُؤْمِنِينَ ۝﴾

“*Ta-Sin-Mim. These are the verses of the Manifest Book. It may be that you (O Muhammad) are going to kill yourself with grief, that they do not become believers...*” (Ash-Shuaraa: 1-3)

Meaning, perhaps you put yourself to ruin with sorrow and grief if they do not become believers. Do not; guidance to attain success is in the Hands of Allah. You should rather discharge your own duty and you would have fulfilled your task.

And Allah alone grants success!

Then the author - may Allah shower blessings on him - ended the verses with Allah’s saying:

﴿وَأَذْكُرْتَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ ءَايَاتِ اللَّهِ وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ

لَطِيفًا خَبِيرًا ۝﴾

“*And remember that which is recited in your houses of the verses of Allah and Al-Hikmah (i.e. the Prophet’s Sunnah). Verily, Allah is ever most courteous, well-acquainted (with all things).*” (Al-Ahzaab: 34)

The address here is to the wives of the Prophet (ﷺ); the pure and purified women of outstanding prestige - may Allah be pleased with them all. These women are the purest women that ever walked the surface of the earth since the creation of Adam.

The hypocrites had attempted to smear the mattress of Allah’s Messenger (ﷺ) as is mentioned in the story of the slander whose

thread they spun and hurled at the truthful woman, the daughter of the most truthful - may Allah be pleased with them both. They accused her of what she was completely free from and Allah – the Exalted - revealed ten verses about her innocence in His Book that will continue to be recited until the Day of Resurrection. Allah – the Mighty and Sublime - said:

“Verily, those who brought forth the slander (against Aaishah - may Allah be pleased with her -, the wife of the Prophet) are a group among you, consider it not a bad thing for you”

to His saying:

﴿وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ﴾ (11)

“And as for him among them who had the greater share there in, would have a painful torment.” (an-Nur: 11)

So, the verses of Allah and the wisdom were read in the houses of women of the Prophet – ﷺ -, the Prophet (ﷺ) would read them and they themselves read them as well. Therefore, Allah – the Mighty and Sublime – said that they should remember what is read in the houses and adhere to the *Sunnah*, observe the obligations since whoever has the Book and the *Hikmah* has certainly tremendous good and vast knowledge, and he will be questioned about this knowledge. So, whoever Allah has endowed with knowledge and wisdom will be asked about it more than the ignorant.

We beseech Allah to grant us the success to attain knowledge and wisdom; He is certainly the Generous and the Ever-Honorable.

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وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا فَاتَتْهُ الصَّلَاةُ مِنَ اللَّيْلِ مِنْ وَجَعٍ أَوْ غَيْرِهِ، صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رُكْعَةً. رواه مسلم .

Abu Hurairah ؓ reported: The Prophet ﷺ said, “Do not ask

me unnecessarily about the details of the things which I do not mention to you. Verily, the people before you were doomed because they were used to putting many questions to their Prophets and had differences about their Prophets. Refrain from what I forbid you and do what I command you to the best of your ability and capacity.” [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - reported on the authority of Aboo Hurayrah - may Allah be pleased with him - that the Prophet (ﷺ) said, “Do not ask me as long as I do not instruct you.” The Prophet (ﷺ) said this because some of the Companions owing to their crave for knowledge and learning the Sunnah would ask him – ﷺ – about things that may not have been prohibited which will become so because of their query. Likewise, the matter may not have been obligatory and would become obligatory due to their asking.

Hence, the Prophet (ﷺ) instructed them to leave whatever he leaves as long as he has not ordered or prohibited them; they should rather give thanks to Allah for well-being.

Then he gave the reason in his saying, “Those before you were destroyed by their much asking and their differing with their prophets”: that is, those before us asked too many questions from the prophets, and thing became hard for them. Thereafter, they differed with their prophets! Rather than following the answers they got when they inquired, they unfortunately controverted the prophets.

Differing with an individual implies disagreeing with him. The Qur’aan gave an instance that affirms this statement of the Prophet (ﷺ): The Children of Israel held differently among themselves regarding a victim of murder among them; every tribe claimed that the other tribe was responsible and so, disputed and quarreled over it. So they referred the matter to their Prophet, Moosa – may Allah’s peace and blessings be upon him - who told them:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً﴾

“Verily Allah commands you that you slaughter a cow.” (Al-Baqarah: 67)

Meaning; just slaughter a cow, take a part of it, and strike the dead person with it and the dead will say who had killed him.

They however questioned him,

﴿قَالُوا أَنْتُمْ ذُنَا هُزُوا﴾

“Do you make fun of us?” (Al-Baqarah: 67)

Meaning, are you taking us for fun? What is the correlation between a cow and the dead? How can a dead person come to life after death? This was due to the arrogance and obduracy of the Children of Israel and their resort to Reasoning rather than following the text. These people chose to follow their delusive thoughts instead of the text. If they had followed the text, they would have been free from this (hardship).

﴿قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ﴾

“He said: I take Allah’s refuge from being among Al-Jahiliin (the ignorant or the foolish).” (Al-Baqarah: 67)

This is because the individual who takes the people as an object of fun is a foolish transgressor against them. Ignorance here means transgression: I seek refuge with Allah from being among the transgressors.

When they realized that he was truthful - and he was certainly truthful - may Allah’s peace and blessings be upon him -“

﴿قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ﴾

“They said, ‘call upon your Lord for us that He may make plain to us what it is...’” (Al-Baqarah 68)

If they had taken just any cow from the market and slaughtered it, it would have been sufficient; but they were digging and hard, and Allah made things hard for them.

﴿قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا يَكْرُ عَوَانٌ يَبْكُ ذَلِكَ

﴿فَأَفْعَلُوا مَا تُؤْمَرُونَ﴾

“They said call upon your Lord for us that He may make plain to us what it is! He says: verily it is a cow neither too old nor too young, but it is between the two conditions so do what you are commanded.” (Al Baqarah: 68)

He – may Allah’s peace and blessings be upon him - enjoined them to act emphasizing the earlier order that:

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً ۖ﴾ (٦٧)

“Verily Allah commands you that you slaughter a cow.” (Al Baqarah: 67)

However, they refused:

﴿قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْثُهَا ۚ﴾ (٦٨)

“They said: ‘Call upon your Lord for He to make plain to us its colour...’ (Al-Baqarah: 69)

That is, we know its age, tell us its colour.

﴿يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ۚ﴾ (٦٩)

“He says: ‘It is a yellow cow bright in its colour pleasing to the beholders...’ (Al-Baqarah: 69)

It was made harder for them; if they had slaughtered any cow not too old or very young but in-between, it would have sufficed but they asked for hardship and were consequently made to suffer it. Who can find a cow with this quality: yellow; bright in colour, pleasing to whomever sees it? Its colour is beautiful, plain and clear?

Still they did not comply!

﴿قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ﴾ (٧٠)

“They said, ‘Call upon your Lord for us to make plain to us what it is!’ (Al Baqarah: 70)

Meaning, what kind of work should it perform,

﴿قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ۚ﴾ (٧١) قَالَ إِنَّهُ

يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا ۚ﴾ (٧١)

“Verily to us all colours are alike. And surely, if Allah wills we will be guided. He (Moosa) said, ‘he says it is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.’” (Al-Baqarah: 70-71)

That is, it must have no defect,

﴿قَالُوا أَتَنَزَّلُ بِالْحَقِّ﴾ (٧١)

“They said, ‘Now you have brought the truth’” (Al-Baqarah: 71)

I seek refuge with Allah against misguidance and giving preference for the intellect over the text of revelations. “Now you have brought the truth but before, you did not”! However, their desire and low intelligence made them reject that.

﴿قَالُوا أَتَنَزَّلُ بِالْحَقِّ فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ﴾ (٧١)

“They said: now you have brought the truth, so they slaughtered it though they were near to not doing it.” (Al Baqarah: 71)

That is, they were far from it; but after persistence and much enquiries, they did.

Then they took a portion of it, struck the corpse with it and Allah returned him back to life. Thereupon, he said, “So-and-so killed me”; and the matter ended. The point here is that asking the Prophets – may Allah’s peace and blessings be upon them all – too many questions may cause hardship for the *Ummah*.

Another instance was what happened to the Prophet – ﷺ - in the story of Aqra’a bin Haabis from the *Tameem* tribe. The Prophet (ﷺ) had said, “Allah has made the Hajj obligatory upon you; so perform it.” The obligation of the Hajj is once and as long as we were not required to repeat it, it suffices to observe it once. So, Aqra’a asked, “Should it be annually, O Messenger of Allah?” This question was not in its place. He – ﷺ - replied, “If I say, ‘Yes’ it will become obligatory, and you would not be able. So leave me as long as I do not instruct you; those before you were certainly ruined by their much querying and differing with their prophets.”

This is also an example of stringency; during the time of the

Prophet (ﷺ) it was not proper to ask about a matter about which there was silence. This was why he – ﷺ – said, “Do not ask me as long as I do not instruct you. Those before you were destroyed by their much asking and differing with their prophets.” However, in our time, after revelation has stopped at the demise of the Prophet (ﷺ), you may ask; enquire about whatever you need to know because the matter is settled now; there can be no increase or decrease. But during the period of legislation, it is possible to increase or decrease. Some among the masses get an erroneous understanding from His saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن بُدِّ لَكُمْ قَسْوَكُمْ﴾

“O you who believe ask not about things which, if made plain to you, may cause you trouble...” (Al-Maaidah: 101)

And the Prophet’s saying: “Do not ask me as long as I do not instruct you...” They deduce albeit wrongly; so you find him committing a forbidden act and leaving obligations without asking (about it). In fact, when it is said to some of them, “This is prohibited, you should ask the scholars” he would reply, “Do not ask about things which, if made plain to you, may cause you trouble”; this is wrong!

It is incumbent upon the individual to seek correct understanding of Allah’s Religion. The Prophet (ﷺ) had said, “Whoever Allah wills goodness for, He makes him understand the religion.”⁽¹⁾

Then the Prophet (ﷺ) said, “Whatever I forbid you avoid it, and when I command you to do a thing, do it as much as you can.” So he – ﷺ – was general regarding prohibitions but restrictive about commandments.

As regards prohibition, he – ﷺ – said, “Whatever I forbid you avoid it.” So whatever the Prophet (ﷺ) forbids us from, we must stay clear from it; and that is for the reason that, the forbidden should be left. Therefore, prohibition is an order to abandon which does not entail difficulty. Everyone can keep away from a thing without any hardship or difficulty. Hence, we must shun whatever he – ﷺ – forbids us except that this is delimited by dire necessity.

If the individual is constrained to something prohibited, and he

1 Reported by Al-Bukhaari, Book of Knowledge, the Chapter of: “Whoever for whom Allah desires any good, He makes him understand the Deen”; no. 71, and Muslim, Book of Zakaah, Chapter of the Prohibition of Asking; no. 1037.

could not find other than it such that the extreme difficulty hurls him, then it becomes allowed based on His saying:

“While he has explained to you in detail what is forbidden to you, except under compulsion of necessity.”

And His saying:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ
وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَٰلِكُمْ
فِسْقٌ يَوْمَ الْقِيَامِ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ
فَأِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

“Forbidden to you are Al-Maitah (the dead animals – cattle, beast not slaughtered), blood, the flesh of swine” to His saying: “but for him who is forced by severe hunger with no inclination to sin (such can eat these above mentioned meats) then surely, Allah is Oft-forgiving, most merciful.”
(Al-Maaidah: 3)

Therefore, the Messenger’s saying: “Whatever I forbid you, avoid it” will be restricted by the conditions of dire difficulty; that is to say, in event of a dire necessity while avoiding an unlawful matter; the unlawful thing becomes lawful under two conditions:

The first condition: That the difficulty cannot be taken away by other than the prohibited thing.

The second condition: That it must itself be efficacious in removing the difficulty.

Based on these two restrictions, we understand that the rules of dire necessity do not apply regarding prohibited medications. That is, if there is a particular cure but is forbidden; dire necessity does not make it become allowed. If a person says, “I want to drink blood to seek cure” as some claim; that if they drink the blood of wolf they are healed of some illnesses. We say: This is not permissible.

Firstly because the individual may be healed with other than this prohibited substance; either by Allah through supplication or

recitations, or through another lawful medicine.

Secondly it is not certain that when he uses this unlawful medicine he will be cured. Countless are those who receive medical treatments but were not cured! Conversely, the person who was hungry without any food except the flesh of an animal that fell dead or pork or flesh of domesticated donkey; these are allowed to be eaten in the circumstance of difficulty since we know that his condition will be eased by that contrariwise the unlawful medicine.

As for his saying - ﷺ -: “...and when I command you to do a thing, do it as much as you can.” This is similar to Allah’s – the Mighty and Sublime,

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ مَا اسْتَطَعْتَ﴾

“Say keep your duty to Allah and fear Him as much as you can.”
(At-Taghabun: 16)

That is, if we are given an order we should implement it as much as we are able, and whatever we are incapable of doing is lifted for us. For example, we are enjoined to observe the obligatory Prayers standing; when we are incapable, we observe it sitting; and if we are unable to do that, we observe it lying on the side as he – ﷺ - informed ‘Imraan bin Husayn (may Allah be pleased with him), “Observe the prayer while standing; but if you are unable, then on your side.”⁽¹⁾

Contemplate his statement, “...and when I command you to do a thing, do it as much as you can” contrary to (the instruction on) prohibitions; and that is for the reason that, order is an act and an obligation, it may be hard for the soul such that the individual may not even be able to carry it out. Hence, he – ﷺ - restricted it with his saying, “...do it as much as you can.” In spite of that, the order is further governed by another restrictive; and that is, that it should be free of any hindrance. If a preventive occurs, it then falls under his saying, “do it as much as you can.”

For this reason, the scholars say, “There is no obligation along with inability, and no prohibition during dire difficulty.” The point of reference from this hadeeth is the Prophet’s saying, “Whatever I forbid you avoid it, and when I command you to do a thing, do it

1 Its reference had preceded.

as much as you can.” This falls under (the matters of) Sticking to the Sunnah and Its Manners.

But regarding whatever the Prophet (ﷺ) was silent about, they are overlooked; and that is out of Allah’s Mercy. Matters are enjoined, forbidden or silent about; whatever Allah and His Messenger – ﷺ - are silent about are left; it is not incumbent for us to do or leave them.

And Allah alone grants guidance.

HADEETH 157

الثَّانِي: عَنْ أَبِي نَجِيحٍ الْعِرْبَانِي بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «وَعَظَنَّا رَسُولُ اللَّهِ ﷺ مَوْعِظَةً بَلِيغَةً وَجِلَّتْ مِنْهَا الْقُلُوبُ وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَأَنَّهَا مَوْعِظَةٌ مُودَّعٌ فَأَوْصِنَا. قَالَ: أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ [حَبَشِيٌّ]، وَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسِيرَى اخْتِلَافًا كَثِيرًا. فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ .

‘Irbad bin Sariyah ؓ reported: One day Messenger of Allah ﷺ delivered us a very eloquent Khutbah on account of which eyes shed tears and hearts were full of tears. A man said: “O Prophet of Allah, this is as if it were a parting advice. So advise us.” He ؓ said, “I admonish you to fear Allah, to listen and obey even if an Abyssinian slave is appointed as your leader. Because whosoever among you shall live after me, will see much discord. So hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold to it fast. Beware of new things (in Deen) because every Bid’ah is a misguidance.” [Abu Dawud and At-Tirmidhi]

COMMENTARY

The author – may Allah shower blessings on him – stated under the

Chapter of Sticking to the Sunnah and Its Manners on the authority of 'Irbaad bin Saariyah - may Allah be pleased with him - that: "Once Allah's Messenger (ﷺ) gave a touching sermon on account of which the hearts trembled and the eyes shed tears."

It was from his custom to give regular sermons such as he - ﷺ - would do on Fridays; the Friday sermon and the 'Eid sermons. Sometimes, he gave the sermon due to a reason; if something happens deserving a speech he - alayhi-as-salaat was-salaam - stood up and delivered the speech to the people. An instance was the speech he delivered after the Eclipse Prayer; he gave a tremendously important and touching sermon. Whoever likes to read it should refer to *Zaad al-Ma'ad* of Ibn al-Qayyim - may Allah shower blessings on him.

But here, it says, "He gave a touching sermon on account of which the hearts trembled and the eyes shed tears." *Wajilat* (as it occurs in the Arabic text meaning, *it trembled*) means, "it shivered" and the eyes dropped tears, whimpering. It really moved them; so they said, "O Messenger of Allah, perhaps this is a parting advice; advise us." That is for the reason that, when a departing person leaves, he hands down serious advice to those he leaves behind which they must keep in mind and not forget. So you find that if the travelling person gives pieces of advice while departing for a journey or the like, such sermons remain in the minds of the listeners. Hence, they wondered, "perhaps this is a parting advice."

He - ﷺ - then said, "I admonish you to fear Allah." This was the same advice Allah - the Mighty and Sublime - gave His servants as in His saying,

﴿وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ﴾

"And We charged those who received the Scripture before you, and (We charge) you, that you keep your duty toward Allah..."

(An-Nisaa: 131)

Taqwa is an all-encompassing word among the most inclusive words in the *Sharee'ah*. It means "that the individual should seek protection from Allah's punishment." This will only be by carrying out the obligations and staying away from the prohibitions. And acting upon the orders and abstinence from the prohibitions are only possible with knowledge; thus, knowledge is absolutely essential;

likewise righteous deeds. So if knowledge and good deeds combine in a individual, he will attain the conscious fear of Allah and achieve *Taqwa*.

In that case, *Taqwa* of Allah: is for the individual to obtain protection against His punishments by carrying out the enjoinders and avoiding His prohibitions both of which can only be attained through knowledge. Knowledge (here) does not refer to the individual's becoming limitlessly versed; it rather means: knowing what is incumbent on him of Allah's orders. The people are different regarding this; for instance, for the wealthy person, he must know the rulings on Zakat, and it is obligatory that whoever is able to perform Hajj knows the rulings of Hajj while the same may not be imperative regarding others. The sciences of the *Sharee'ah* are *Fard Kifaayah* (Communal Obligations) except what becomes incumbent on the individual to observe; the knowledge of that becomes an Individual Obligation (*Fardul 'ayn*).

He ﷺ said, "And listening and obeying even if an Abyssinian slave is appointed your leader": Listening and obeying; i.e., to the ruler in authority, "...even if an Abyssinian slave is appointed your leader." That is to say, whether his authority is general, like the President of a country; or confined such as the head of a city, a clan and the likes. Whoever thinks that "...and even if an Abyssinian slave is appointed your leader" refers to the leaders, excluding the overall head the Islamic jurists call "the Supreme ruler" is mistaken. This is because authority in the *Sharee'ah* includes the general authority, i.e., the overall leadership and those of the lower cadre like the leaders of cities, regions, tribes and the likes.

The evidence for this is that, since the time of 'Umar bin Al-Khattab, may Allah be pleased with him, the Muslims have referred to the caliph as "the leader of the believers." So they made him, without doubts, the *Amir*. It may also be called "Imam" or "Sultan" because he was the overall ruler. However, what the companions were upon was that they referred to him as the "*Amir al-Mu'mineen* (leader of the believers)."

His statement, "...even if an Abyssinian slave is appointed your leader": that is, even if he is a non-Arab, from Abyssinia, and he assumes power and Allah granted him authority, it is obligatory to listen to and obey him because he has become the leader. If we choose

not to listen to and obey him, then anarchy will result upon the people; each person will oppress the other and usurp his rights!

As for his statement, “**listening and obeying**”; its general sense is governed by the restrictive the Prophet (ﷺ) gave, that, “**Obedience is only regarding righteousness**” thrice.⁽¹⁾

That is to say, in the matters the *Sharee’ah* approves of. As for what the *Sharee’ah* disallows, no person should be obeyed in it, even if it be the father or mother, or the overall or specific ruler; he must not be obeyed at all.

For example, if the ruler orders that the soldiers should not observe the Prayer, we would say, “there is no listening to and obeying because the Prayer is obligatory; Allah made it obligatory upon the slaves and on you as well. You should even be the first to observe the Prayer. Therefore, we will not listen to or obey you.” Similarly, if he were to command them to do something prohibited like shaving the beard, we would say: It is not binding on them to listen to and obey him. “We shall not obey you; we will rather obey the Prophet (ﷺ) who said, ‘**Grow the beard and trim the moustache.**’”⁽²⁾

Likewise whatever the ruler orders; if it involves disobedience to Allah, he should not be listened to or obeyed in such circumstance; he should be disobeyed openly and disregarded because whoever disobeys Allah and orders Allah’s slaves to disobey Him has no right to be heard and obeyed. However, he must be obeyed in other matters; that is, this does not mean that obeying him becomes absolutely given up; no, obeying him only becomes wrong regarding this specific matter that involves disobedience to Allah.

Otherwise, it is compulsory to obey him. Some think that obeying those in authority only becomes incumbent in the matters Allah has legislated; this is blunder owing to the fact that Allah’s orders must be implemented whether the leader orders us to carry them out or not.

The situations are three:

- 1 Reported by Al-Bukhaari, Book of Rulings, Chapter of Listening to and Obeying the Leader...; no. 7145, and Muslim, Book of Leadership, Chapter on Obligation of Obeying the Leaders in other than Disobedience (to Allah); no. 1840.
- 2 Reported by Al-Bukhaari, Book of Dressing, Chapter of Clipping the Fingers; no. 5892, and Muslim, Book of Purification, Chapter of the Aspects of the *Fitr*ah; no. 259.

1. The orders of the leader may be the same orders of the *Sharee'ah*; for example, if he commands that the Prayer be established in congregation. Here, it is compulsory to comply with the order of Allah, the Messenger (ﷺ) and the ruler.
2. That the ruler gives an order to disobey Allah; whether to leave an obligation or carry out something forbidden; here also, he must not be heard and obeyed.
3. The leader commands people with what contains neither legislated obedience nor disobedience; his obedience is compulsory in this regard for Allah says: "*O you who believe, obey Allah and obey the Prophet and those of you who are in authority*" (Nisaa: 59).

Therefore, obedience to the leaders is regarding what does not entail disobedience to Allah and His Messenger (ﷺ).

Allah Alone grants success.

He (ﷺ) then said, "Because whoever among you shall live after me will see much discord". That is, whoever lives long among you and his existence is prolonged shall witness much difference; a lot of differences regarding leadership, difference of opinions, deeds, the people's conditions generally and the personal lives of some specific individuals. And that actually happened. The Companions – may Allah be pleased with them all – hardly passed away until the great trials and tribulations occurred such as the killing of 'Uthmaan – may Allah be pleased with him – and 'Alee bin Abee Taalib – may Allah be pleased with him, and before them, the killing of 'Umar bin Al-Khattaab – may Allah be pleased with him, and the other well-known trials recorded in the books of history.

What is incumbent upon us regarding these trials is to refrain from what transpired between the Companions – may Allah be pleased with them all –; we must not delve into discussing it because as 'Umar bin Abdul' Azeez – may Allah shower blessings on him – has said, "Allah has cleansed our swords from these bloodsheds; we are therefore obliged to cleanse our tongues of it." And he has spoken the truth – may Allah be pleased with him. What do we benefit disinterring what transpired between 'Alee bin Abee Taalib – may Allah be pleased with him – and Aa'isha – may Allah be pleased with her – or between Alee and Mu'aawiyah – may Allah be pleased with them – of the battles that

have passed and ended? Talking about these wars and recalling them will only cause us misguidance. And that is for the fact that, in that case, we may start harbouring hatred against some of the Companions and go to extremes regarding others, as the extreme *Shee'a* (*Rafidah*) did when they went beyond bounds regarding the members of the Prophet's household thinking that they are showing allegiance to them. By Allah, the members of the Prophet's household are free of their (i.e., the *Rafidah*) extremism.

The first of those who dissociated himself from their extremism was Alee bin Abee Taalib - may Allah be pleased with him. The *Sabbaites* are rather followers of Abdullah bin Saba who was the first to propagate the *Rafidah* ideology in this *Ummah*, a Jew who only openly showed Islam in order to destroy it (from within) as *Shaykh al-Islam*, Ibn Taymiyyah - may Allah shower blessings on him -, the reputable scholar who studied and really understood the condition of the people said: "Abdullah bin Saba was a Jew who embraced Islam in order to corrupt it in the same manner Paul embraced Christianity to corrupt it." This man - I mean Abdullah bin Saba, may Allah grant him what he deserves - feigned that he loved the members of the Prophet's, and that he was defending them and Alee bin Abee Taalib.

He even stood before Alee bin Abee Taalib once and said to him, "You are Allah in truth", may Allah ruin him! But 'Alee bin Abee Taalib ordered that a gorge be dug and filled with firewood; he then sent for the followers of this man and set them ablaze because of the gravity of their sin - and the refuge is with Allah. It was said that Abdullah bin Saba escaped from Alee and fled to Egypt. And Allah knows best.

When the news reached Abdullah bin 'Abbas - may Allah be pleased with him and his father - he said, "Alee bin Abee Taalib was right in killing them based on the statement of the Prophet (ﷺ), 'Whoever apostatizes, kill him.'" These people abandoned their religion. But if I was he, I would not burn them because the Prophet (ﷺ) said, 'Do not punish with the punishment of Allah.'⁽¹⁾ When the news of that reached Alee bin Abee Taalib, he said, "The son of Umm Al-Fadl (i.e., Ibn Abbass' mother) did not fall short of expectation" as if he - may Allah be pleased with him - approved of what 'Abdullah bin Abbas - may Allah be pleased with them both - had said.

1 Reported by Al-Bukhaari, the Book of Requesting the apostates to Repent, Chapter of the Ruling of the Apostate..., no. 6922.

I say: It is from the position of the People of the *Sunnah* and the *Jamaa'ah* that we remain silent concerning what transpired between the Companions - may Allah be pleased with them all. Therefore, we do not delve into it; we keep our minds and tongues away from what occurred between them. We also hold that: They were all *Mujtahidoon* (i.e., those who made religious conclusions based on knowledge); whoever was right among them will earn double rewards while those who were mistaken will have one reward. That was a generation which has passed on; they will have what they deserve and you will get whatever you have earned too; and you will not be asked about what they used to do.

If a person reads the accounts of these events, he would come across very outrageous things; he will find those who support the *Umayyads* and vilify Alee bin Abee Taalib and the members of the Prophet's household. Likewise, he would also find those who went overboard in supporting Alee bin Abee Taalib and the members of the Prophet's family while ruthlessly denigrating the those from the Umayyah tribe! And that is for the reason that, history gives in to politics.

For this reason, it becomes obligatory for us not to rush into passing judgments on historical claims because the accounts could contain fabrications, personal inclinations, distortion of facts, spreading falsehoods regarding events, all for partisan gains. In any case, it is mandatory for us to avoid what transpired between the Companions - may Allah be pleased with them. This is the position of the People of the *Sunnah* and the *Jamaa'ah* such that our hearts may be free of any grudge against any of them. We should love them all and beseech Allah to take our lives loving them. We say,

"O Allah forgive us and our brethren who preceded us in faith and do not place in our heart any rancor towards those who believe. Our Lord! Thou art full of pity, Merciful."

The Prophet (ﷺ) – and he is the truthful one – said, "...because whoever among you shall live after me will see much discord." And this was what eventually happened. However, does this statement apply to all times? That is to say, whoever lives long will witness alterations, or was that only restricted to those the Prophet (ﷺ) was directly addressing? We say: it applies to every generation; those who live long among us will witness pronounced change between the early

and later parts of their lives. Whoever lives long and is granted long life will witness significant change in the people. He will notice difference because, as the Prophet (ﷺ) said, “whoever among you shall live long will see much discord” has actually happened. There was discord between the *Ummah* in the matters of politics, creed, deeds and the rulings on the deeds.

Then, the Prophet (ﷺ) recommended adherence to the *Sunnah* alone in the face of the differences; he said, “So stick to my *Sunnah* and the *Sunnah* of the rightly-guided caliphs. Hold fast to it with your molars.” He ordered us to stick to his *Sunnah* in the face of these differences, he said, “So stick to my *Sunnah*.” Concerning the word ‘alaykum’, the scholars of Arabic grammar say: It is the case of a preposition and its governed noun transforming to an imperative case; meaning, “adhere to my *Sunnah*.”

And his *Sunnah* – peace and blessings be upon him -: is his line of creed, conduct, deeds, worship, and others. We should adhere to his *Sunnah* and assign judgment to it as Allah says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ

حَرَجًا وَلَا قُضِيَّتَ وَيُسَلِّمُوا سَلِيمًا

“Nay! By your Lord, they are not believers until they make you judge of what is in dispute between them and find within themselves no dislike of what you decide, and submit with full submission.” (An-Nisaa: 65).

Therefore, the Prophet’s *Sunnah* – ﷺ -, is the path to salvation for the person for whom Allah Wills salvation from deviations and religious innovations. And it is - all praise belong to Allah - well preserved in the books of the people of knowledge who compiled works on the *Sunnah* such as the two authentic Books, *Saheeh al-Bukharee* and *Muslim*, the books of *Sunan* (Aboo Daawood, At-Tirmidhee, An-Nasa’ee, etc.), the *Masaaneed* (of Imam Ahmad, at-Tayaalisee, etc.) and others. These scholars preserved the *Sunnah* of the Prophet (ﷺ) therewith.

His statement (ﷺ): “and the *Sunnah* of the rightly guided caliphs”; the word, *Khulafaa* is the plural of *Khalifah* (literally; successor). They are those who succeeded the Prophet (ﷺ) in (the affairs of) the *Ummah* in terms of knowledge, deeds, propagation (of the religion)

and administration. Foremost among them are the four rightly guided Caliphs: Aboo Bakr, 'Umar, 'Uthmaan and 'Alee – may Allah be pleased with them all - and join us with them in the blissful Paradise. The Four Caliphs and those who came after them in the *Ummah*, who succeeded the Prophet – ﷺ - in his *Ummah*, are those whose lines of conduct we have been ordered to follow. It is important to note however, that the *Sunnah* of these Caliphs comes after that of the Prophet (ﷺ). In event that the *Sunnah* of any of the caliphs conflicts with a practice of the Prophet, the ruling must only be according to the Prophet's *Sunnah* and none else, because the *Sunnah* of the caliphs is subordinate to the *Sunnah* of Allah's Messenger (ﷺ).

I am saying this because an argument had once ensued between two students of knowledge concerning the *Taraaweeh* Prayer. One of them said, "The *Sunnah* is that it should be twenty-three units" and the other maintained that, "the *Sunnah* is for it to be thirteen or eleven units." The first then told the other, "That it is 23 units was the practice of the caliph, 'Umar bin Al-Khattaab" – by way of contradicting the Prophet's *Sunnah* therewith. The other then retorted, "The *Sunnah* of the Prophet (ﷺ) takes precedence." And that is even if it were authentically related from Umar that it is 23 units – even though what is more reliably reported of Umar, collected by Maalik in the *Muwattau* is that he ordered Tameem Ad-Daaree and Ubayy bin Ka'b to lead the people and observe 11 units and not 23. This is what was authentically related from him - may Allah be pleased with him.

In any case, it is not allowed to contradict the *Sunnah* of the Messenger (ﷺ) using the practice of any other person; not the caliphs nor any other. Whatever contradicts the Messenger's *Sunnah* from the statements of the caliphs – may Allah be pleased with them all - will be excused and not be advanced as proof (in the circumstance). It must not be preferred as evidence against the *Sunnah* of the Messenger (ﷺ).

The point here is that, the *Sunnah* of the rightly-guided caliphs comes after that of the Messenger (ﷺ). Ibn 'Abbas - may Allah be pleased with them - once said, "Stones will soon be rained on you from the heaven, I say, 'the Messenger - ﷺ – said (a thing)' and you are saying, 'Aboo Bakr and 'Umar said (have said)!'" This is with regards to Aboo Bakr and 'Umar, how about an individual who would contradict the statement of the Prophet with that of those of lesser rank compared to Aboo Bakr and 'Umar?!

You find some of the people; when it is said to him, “This is the *Sunnah*”, he replies, “but so-and-so scholar said such-and-such” among the partisan blindly following people. As for the one who relies on the saying of a scholar without knowing of the *Sunnah*, then there is nothing wrong with such since mere following is allowed for the person who himself knows not.

He (ﷺ) then said, “Hold on to it”; that is, stick to my *Sunnah* and that of the rightly guided caliphs. “Hold fast to it with your molars.” *Nawaajidh* refers to the hind teeth (molars); it is an indirect way of expressing strict adherence. So when a person holds on to something with his hands and molars, the hold is stronger than employing just one or two hands without biting. This shows that the Prophet (ﷺ) orders us to stick firmly to his *Sunnah* and that of the rightly-guided caliphs after him.

After ordering that his *Sunnah* be followed with the lines of conduct of his rightly-guided caliphs, encouraging strict adherence and clinging to it with the molars, the Prophet (ﷺ) said, “Beware of newly-invented matters (in the religion).” Meaning, “I warn you against newly-invented matters”; innovated matters; the conjoining here (i.e., in *Muhdathaat al-Umoor* as it occurs in the Arabic text, meaning, ‘newly-invented matters’) is from the aspects of joining the adjective to the noun it describes. The “newly-invented matters” he meant – peace and blessings be upon him -, are: the innovations into Allah’s religion. And that is for the fact that the basic rule regarding what a person worships and seeks closeness to his Lord with is: Refraining and Prohibiting until an Evidence Proves that such is Legislated.

Hence, Allah – the Mighty and Sublime - reproaches those who legitimize and declare things unlawful based on their whims and caprices. He says:

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ

إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾

“And say not concerning that which your tongue puts forth falsely: ‘this is lawful and this is forbidden’ so as to invent lies against Allah. Verily those who invent lies against Allah will never prosper.” (an-Nahl: 116)

He also rebuked those who legislate in His Religion what He has not permitted:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُتِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾ (٦)

“Or have they partners with Allah (false gods), who have instituted for them a religion which Allah has not ordained. And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Zâlimûn (polytheists and wrongdoers), there is a painful torment...” (ash-Shoorah: 21)

He also said:

﴿قُلْ إِنَّ اللَّهَ آذَنَ لَكُمْ أَنْ تَعْبُدُوا عَلَى اللَّهِ تَتَعَبُونَ﴾ (٩)

“Allah permitted you to do so or you invent a lie against Allah?” (Yoonus: 59)

But as for mundane activities, the newly-invented matters are not rejected except if there is a direct text indicating its prohibition or it when falls under a general principle indicating that it is prohibition. For instance, we would not say that cars, war tanks and similar equipment are newly-invented things which were not found at the time of Allah’s Messenger (ﷺ) and are, as such, not permissible since these are among mundane affairs. Ditto for clothes and their likes; we would not say, “do not wear except that which the Companions wore.” You should rather wear whatever you wish from what Allah has made permissible for you because the basic rule regarding that is: “Allowance except What the Law Clearly Prohibits” such as the prohibition of silk and gold for males, and prohibition of what has animate pictures on them and so on.

So his statement – may Allah’s peace and blessings be upon him –, “Beware of newly-invented matters” refers to (newly invented matters) in the Religion of Allah, regarding what the individual worships his Lord with.

Then he - ﷺ - said, “for every Innovation is misguidance.” That is to say, every innovation brought into the Religion of Allah is

misguidance even if the person involved considers it good or from the aspects of guidance. It is rather misguidance; it will only increase him in distance from Allah!

And his saying – peace and blessings be upon him -, “...and every **Innovation is misguidance**” encompasses those which are essentially Innovations and those which are Innovations due to their attribute. For instance, if a person wants to engage in specific words of remembrance in a definite form or count without (recourse to) any authentic *Sunnah* from Allah’s Messenger (ﷺ), we will disapprove of his action and not of the basic act of giving remembrance of Allah. We will censure his arrangement in a particular format bereft of proof.

If a person says: “What is your comment regarding Umar’s statement - may Allah be pleased with him - when he ordered ‘Ubayy bin Ka’b and Tameem Ad-Daaree (may Allah be pleased with them both) to lead the people in the *Taraweeh* Prayer during Ramadan? He gathered them behind a single Imam instead of observing it in small groups. He came out one night, found the congregation praying behind the Imam, and said astonishingly, “What a good innovation this is!” He admired it and called it “*Bid’ah* (innovation)” whereas the Messenger (ﷺ) had said, “Every *Bid’ah* (Innovation) is misguidance.”

We will respond that: This word, “*Bid’ah* (innovation)” does not refer to a basically newly-invented thing; it is rather relative. And that is because the Prophet (ﷺ) led his companions (in the *Taraweeh* Prayer) for three or four (consecutive) nights in Ramadan. He then stayed back on the third or fourth day, and said, “I fear that it may be made compulsory on you.”⁽¹⁾ By this action thus, congregational observance of the *Taraweeh* Prayer in Ramadan behind one Imam is a *Sunnah* the Prophet (ﷺ) established. He only left it out of the fear that it may be made obligatory for us.

Then the situation remained like that; one, two or three men would observe the prayer separately. It continued during the time of Aboo Bakr - may Allah be pleased with him - and the beginning of the rule of ‘Umar - may Allah be pleased with him. Later on, the people were gathered behind a single Imam. So the gathering (behind a single

1 Reported by Al-Bukhaari, the Book of the *Taraaweeh* Prayers, Chapter of the Virtues of the one who stands in prayer in the Nights of Ramadaan, no (2012), and Muslim, the Book of the Travellers’ Prayer, Chapter of Exhortation on the performance of the Late-Night Prayers in Ramadan, no (761).

Imam) became a “*Bid’ah*” from the angle of its being left in the later days of the Prophet (ﷺ), the time of Aboo Bakr and the beginning of ‘Umar’s rule – may Allah be pleased with them both.

Hence, (such use of the word), “*Bid’ah*” is only relative, *Nisbiyyah*, or if you like call it, “*Bid’atun Idaafiyyah* (Attributive *Bid’ah*) i.e., with respect to the people’s leaving it during the aforementioned periods and afterwards, this prayer was started again. Otherwise, undoubtedly, the statement of the Prophet (ﷺ): “Every *Bid’ah* is misguidance” is general; it has emanated from the most eloquent and best counselor among the creatures – peace and blessings be upon him -. It is so clear: Every Innovation, no matter how the innovator beautifies it, is misguidance.

And Allah Alone grants success.

HADEETH 160

الْخَامِسُ: عَنْ أَبِي عَبْدِ اللَّهِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَتَسَوْنَ صُفُوفَكُمْ أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ» متفقٌ عليه .

Nu‘man bin Bashir ؓ reported: Messenger of Allah ﷺ said, “Straighten your rows (during Salat) or Allah would create dissension amongst you.” [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - reported on the authority of Nu‘man bin Bashir - may Allah be pleased with him - that the Prophet (ﷺ) said: “Straighten your rows (in the Prayer) or Allah will turn your faces against one another.”

The first sentence is stressed (in the Arabic text) with three particles of stress: by an implied oath, the letter *Laam*, the emphatic letter *Noon* expressing stress: *Ao layukhaalifanna Allahu bayna wujoohikum* (Or Allah will turn your faces against one another). That is, if you fail to straighten the rows (during the Prayer), Allah will turn your faces against one another. This sentence is also stressed in three ways: by an oath, the letter *Laam* and *Noon*.

The scholars differ regarding the meaning of “turning of faces against one another.” Some say: It means that Allah will turn their faces physically such that the neck will be twisted; the face of this person will be opposite the other: And Allah has power over all things. He – the Mighty and Sublime – had transformed some descendants of Adam into monkeys by merely saying to them: “*Become monkeys!*” and they became monkeys. So He is capable of turning a person’s knees such that his face goes to his back; this is physical punishment.

Some scholars say: What is rather intended by the “turning” is abstract twisting; that is, dissension of the minds. This is because the minds have directions, so when they are in the same direction, that brings about abundant goodness. But when they take different orientations, the *Ummah* would break in difference. Therefore, the “turning of faces” here refers to the heart’s differing; and this is the most correct interpretation because it occurs in some versions that: “or Allah will turn your minds against one another.” In another version it says, “Do not differ lest your hearts differ.”

Therefore, his saying, “or Allah will turn your faces against one another” would refer to, “differences in your views” due to the hearts’ differing. In any case, this hadeeth contains evidence for the obligation of straightening the rows, and that it is mandatory for those praying behind the Imam to straighten their rows. And that if they fail to do that, they would be inviting Allah’s punishment upon themselves – and the refuge is with Allah.

This position – I mean, the obligation of straightening the rows - is the correct view. It is the duty of the Imams to inspect the rows and if they find any crookedness or sticking out forward or backwards, they should correct it. The Prophet (ﷺ) would sometimes walk along the rows and straighten them with his noble hand – peace and blessings be upon him - from the beginning to the end of the rows. When the congregation became larger during the time of the caliphs, ‘Umar - may Allah be pleased with him- would appoint a man who would move round to straighten the rows. When he returns and confirms that they are straight, he makes the opening *Takbeer* (saying: *Allahu Akbar* – Allah is the Greatest) and commences the Prayer.

Likewise ‘Uthmaan- may Allah be pleased with him -, he delegated someone to straighten the people’s rows and when he comes and says they are straight, he made the *Takbeer* (to commence the Prayer). This

shows the importance the Prophet (ﷺ) and his rightly-guided caliphs attached to straightening of the rows.

Regrettably now, we find that those who pray behind the Imam are nonchalant about straightening the rows; some step forward, others backwards. Sometimes an individual would be on a par with his brother at the beginning of the unit of the Prayer but during the prostration position the row twists forward or backward and the rows will be left unrectified during the second unit. This is error. The point here is that it is obligatory to make the rows straight.

If someone says: If we have just the Imam and the person following him in the Prayer; should the Imam move a bit forward or be on a par with the led?

The answer is that: he will be on the same line with the led because the row is just one if we have only the Imam and a person following him; the person should not stay alone behind the Imam. Hence, they both only make a single row which must also be made straight contrary to what some people of knowledge hold, that the Imam will move forward a bit. There is no evidence to support such view; the proof is rather against it which is that, the Imam and the single person following him should stand straight (side by side) when they are just two.

Then in another version, he reported that, “The Prophet (ﷺ) would straighten our rows as if he was straightening the feathers of an arrow.” *Al-Qidaah* (as it occurs in the Arabic text) refers to the feathers of the arrow; they would perfectly straighten them such that no one passes the other like the hazelnut comb which is always uniform. He (ﷺ) would make the rows straight as the arrow’s vane is straightened. After a while, when he felt we had understood the importance of making the rows straight, he came out one day and saw a man bringing his chest forward and he - ﷺ - said, “O servants of Allah! Straighten your rows or Allah will turn your faces against one another.”

This shows the reason behind the Messenger’s saying “straighten your rows” which was that he saw a man whose chest was forward; i.e., bringing out his chest than others in the row. It then becomes evident here that it is from the guidance of the Prophet (ﷺ) to straighten the rows and warn those who stuck themselves out within the rows using this threat: “Straighten your rows or Allah will turn your faces

against one another.”

It is incumbent on us to explain this issue to the Imams of mosques and those following the Imams in the Prayers so that they are cautious of it and take the matter of straightening the rows seriously, and in order that negligence does not arise among the people.

Allah alone grants success.

HADEETH 161

السَّادِسُ: عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: احْتَرَقَ بَيْتٌ بِالْمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيْلِ، فَلَمَّا حَدَّثَ رَسُولُ اللَّهِ ﷺ بِشَأْنِهِمْ قَالَ: «إِنَّ هَذِهِ النَّارَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ» متفقٌ عَلَيْهِ .

Abu Musa رضي الله عنه reported: A house in Al-Madinah caught fire at night and the roof and walls fell down upon the occupants. When this was reported to Messenger of Allah ﷺ he said, “Fire is your enemy; so put it out before you go to bed.” [Al-Bukhari and Muslim]

COMMENTARY

The author mentioned this incidence that happened during the lifetime of the Prophet (ﷺ) under the Chapter of Encouragement Towards Following the *Sunnah* and Its Manners: that fire razed the house of a people during the night and the news of that reached the Prophet (sallallahu alayhi wasalaam) who then said, “Fire is your enemy; so put it out before you go to bed.”

Allah – the Mighty and Sublime - bestowed the fire, which He – the Exalted - created and caused its tree to grow, to His servants; He says:

﴿أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾ أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ﴿٧٢﴾﴾

“Then tell Me about the fire which you kindle. Is it you who made the tree thereof to grow, or are We the Grower?” (Al-Waaqi'ah: 71-2).

The response is: You are, O Lord of the universe!

﴿ نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِلْمُقْوِينَ ﴾ (٧٣)

“We have made it a Reminder (of the Hellfire, in the Hereafter); and an article of use for the travellers (and all the others, in this world)”. (Al-Waaqi’ah: 73)

It is a reminder for humankind by which they bring the Hellfire to mind considering the fact that this fire is one-sixty parts of the Hellfire. The entire fires of this world, however the degree of hotness, are just one-sixty part of the Hellfire – and with Allah is the refuge.

So Allah made it a reminder; in fact one of the early Muslims would go near the fire and place a finger in it when his mind encourages him towards a sin by way of cautioning his soul, “Remember this hotness” so that the soul does not audaciously commit sin which is a reason for entering the Hellfire. We beseech Allah for wellbeing.

Even at that, Allah - the Exalted – says, “...and an article of use for the travellers”: that is, we made it a thing of value to the travellers and others who may be in need of it. They derive benefit from it – they warm themselves with it during winter, boil their water and cook their food with it; so it is useful. However, it may be harmful as the Prophet (ﷺ) said in the hadeeth, “Fire is an enemy to you.” So it is an enemy when the individual does not properly control it. It becomes an enemy when man abuses or flouts it. He abuses it by not keeping away whatever may ignite it or flouts regarding it by kindling it around very flammable substances like petrol, gas and similar substances. Then it becomes an enemy to man.

There is evidence in this (hadeeth) that it is necessary for the individual to take precautions against things whose evils are feared, and as such he is ordered to put out the fire when he goes to bed and not say: “This is a simple thing; I am safe.” He may have this notion and something unexpected happens.

Another example of such are the gas valves invented in our times. It is necessary to inspect the gas valves so that there would not be any leakage that will fill the atmosphere with gas such that the entire place razes down when fire is kindled.

Likewise the electric plugs; it incumbent for the individual to observe and inspect them; the technician to install them must be an expert to avoid wrong fixing that may cause a raging fire that may burn

down the house or the affected area. The point is that, the individual must be careful about whatever may bring harm to him.

And if this is the case regarding the worldly fire, it is obligatory to guard against whatever may cause the person to be punished in the Hellfire such as the means and paths leading to sins. For this reason, the People of Knowledge would say: “The means acquires the rulings of the goal” and “the mediums must be blocked in as much as they are means to the prohibited out of fear of falling into destruction.”

And Allah Alone grants success.

HADEETH 162

السَّابِعُ: عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مَثَلَ مَا بَعَثَنِي اللَّهُ بِهِ مِنْ الْهُدَى وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ، قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَ مِنْهَا أَجَادِبٌ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللَّهُ بِهَا النَّاسَ فَشَرِبُوا مِنْهَا وَسَقَوْا وَزَرَعُوا. وَأَصَابَ طَائِفَةٌ مِنْهَا أُخْرَى، إِنَّمَا هِيَ قِيَعَانٌ لَا تُمَسِّكُ مَاءً وَلَا تُنْبِتُ كَلَأً فَذَلِكَ مَثَلُ مَنْ فَقَهُ فِي دِينِ اللَّهِ تَعَالَى، وَنَفَعَهُ بِمَا بَعَثَنِي اللَّهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ»
متفقٌ عليه .

COMMENTARY

The author - may Allah shower blessings on him - related on the authority of Aboo Moosa Al-Ash'aree - may Allah be pleased with him - the illustration the Prophet (ﷺ) gave that: “The similitude of the guidance and knowledge with which Allah has sent me is like a rain which has fallen on some ground.”

This ground is of three types:

The fertile ground: It absorbs water and grows much grass and crops from which the people benefit. The other type is the solid ground: It retains water and the people benefit from it; they drink from it and irrigate their lands therefrom. The third type is the marshy land; it absorbs water but does not sprout pasture.

People are similar to this regarding the guidance and knowledge with which Allah has sent the Prophet (ﷺ). Among them is the individual who understands the Religion of Allah, learns and teaches it; people benefit from his knowledge and he also gains from his own knowledge. This is the example of the fertile ground that absorbs water and grows pasture and crops from which the people and livestock eat.

The second type is regarding those who are the custodians of guidance but do not understand a thing from this guidance; meaning that, they are the transmitters of knowledge and hadeeth but they do lack comprehension. These people are like the land that preserves water from which people feed their cattle and drink but the land itself does not produce anything. This is because these people only narrate and transmit hadeeths but are bereft of required understanding and perception.

The third type is the person who does not benefit in any way from the knowledge and guidance that the Prophet (ﷺ) has brought; he avoids it and is nonchalant. This person does not profit from what the Prophet (ﷺ) has conveyed neither does he profit any other. Hence, he is like the land that absorbs water but does not bring forth any pasture.

This hadeeth contains evidence that the best of the pack is the individual who understands Allah's Religion and recognizes what he knows from the *Sunnah* of the Prophet (*sallallahu alayhi wasallam*). This is because he knows and understands; hence, he benefits himself and others too. The one who possesses knowledge but lacks required understanding follows him. Such a person would only report and convey hadeeths but does not understand a thing from them; he only reports. Hence, he is among the second category of people in knowledge and faith.

The third category is a man who attains a level of knowledge and guidance from that which the Prophet (ﷺ) brought but does not attach importance to it. He does not benefit from it nor does he teach

it to people, there is no good in him. So he is like a marsh that absorbs water without producing anything for the creatures – the refuge is with Allah -. It does not even retain water on its surface that the people may gain from.

This hadeeth shows the fineness in the Prophet's manner of teaching, using illustrations, because giving typical examples makes understanding the matter easier. That is to say, what is comprehensible using the intellect could be made easily understood using illustrations. Obviously, many people may not easily comprehend a thing, but when typical illustrations are employed, they grasp effortlessly and profit tremendously. Hence, Allah – the Exalted - says:

﴿وَلَئِكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾ (٤٣)

“And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allah and His Signs, etc.).” (al-Ankabut: 43).

Allah – the Mighty and Sublime - also said:

﴿وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ﴾ (٥٨)

“And indeed We have set forth for mankind, in this Qur’ân every kind of parable. But if you (O Muhammad) bring to them any sign or proof, (as an evidence for the truth of your Prophethood).” (Rum: 58).

Therefore, giving typical examples is one of the best teaching methods and educational aids.

Allah Alone grants success.

HADEETH 163

الثَّامِنُ: عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ أَوْقَدَ نَارًا فَجَعَلَ الْجَنَادِبُ وَالْفَرَاشُ يَقَعْنَ فِيهَا وَهُوَ يَذُبُّهُنَّ عَنْهَا وَأَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ، وَأَنْتُمْ تَقْلَتُونَ مِنْ يَدَيَّ»
رَوَاهُ مُسْلِمٌ .

Jabir ؓ reported: Messenger of Allah ﷺ said, “My parable and that of yours is like a man who kindled a fire. When it has illuminated all around him, the moths and grasshoppers began to fall therein. He tried to push them away, but they overcame him and jumped into it. I am catching hold of your waist ties (to save you) from fire, but you slip away from my hands.” [Muslim]

COMMENTARY

The author mentioned on the authority of Jaabir - may Allah be pleased with them both - who related that the Prophet (ﷺ) said: “My parable with you is like that of a man who kindled a fire.” The Prophet (ﷺ) wanted to explain his relationship with his *Ummah* using this illustration. He explained that it is similar to a person in the wilderness who kindled a fire, and then, moths and grasshoppers began to fall into it. The *Janaadib* (as it occurs in the Arabic text) is a specie of the grasshopper family but the butterfly family is well known.

“They were falling into the fire” since moths, grasshoppers and other small insects are naturally attracted to light. He – peace and blessings be upon him – said, “I am holding your waist ties.” That is to say, I am preventing you from falling into it, but you are breaking away from my grip.

This contains evidence of the Prophet’s strong zeal - may Allah reward him with tremendous good on our behalf – to protect his *Ummah* against the Fire such that, he would grab their waist ties so that they do not fall into the fire. However, we break loose - we beseech Allah to grant us His Pardon.

It is important for the individual to submit to and comply with the *Sunnah* of the Prophet (ﷺ) who only guides towards good and avoiding evil like the one holding the waist ties of others. He holds it firmly so that they do not plunge into the fire. The Messenger of Allah – ﷺ - is as Allah described him in His Book:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ

بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ (١٢٨)

“Verily there has come to you a messenger (ﷺ) from amongst yourselves, it grieves him that you should receive any difficulty or injury. He is anxious over you and to the believers full of pity, kind and merciful.” (At-Tawbah: 128).

May Allah’s peace and blessings be upon him.

From the points of benefit in this hadeeth is that a person should – or as a matter of obligation – follow the Prophet’s *Sunnah* in all that he ordered, prohibited, and in everything he did or refrained from. He should adhere to that and believe that he – peace and blessings be upon him – is the Imam to be followed. Nevertheless, it is known that certain things in the *Sharee’ah* are obligatory; the individual would be sinning by abandoning them, and some are prohibitions the person would sin when he does. Some are recommended from which he gains rewards if he does and would not sin when he leaves. Likewise, the *Sharee’ah* has things that are merely discouraged (*Karaahat at-Tanzeeh*) the avoidance of which benefits and do not count as sins against him if he does them.

However, the important point is that one should adhere to the *Sunnah* in its entirety, and you should understand fully well that your Imam and leader is Muhammad – may Allah’s peace and blessings be upon him -. And that the only path to salvation is by following him; treading his path and adhering to his guidance.

Also, from the points in this hadeeth is: the immense right of the Prophet (ﷺ) over his *Ummah*. He – peace and blessings be upon him – would spare no effort to prevent and fend off whatever could harm it in its religious and mundane affairs as the man who kindled a fire holds unto it even as moths and grasshoppers are attracted to it.

Based on the foregoing, whenever you find the Prophet (ﷺ) prohibiting a thing, you should know that doing it is evil; do not ask whether “it only express discouragement or prohibition?” Avoid whatever he has prohibited whether by way of discouragement or prohibition. Do not begin to query since the basic principle regarding the Prophet’s prohibitions is forbiddance except if evidence points that it indicates discouragement.

Similarly, when he – peace and blessings be upon him – orders a thing, you should not say, “Is it compulsory or not?”; rather, carry out whatever you are ordered to do, that is better for you. If it is

compulsory, you would have discharged your obligation and earned rewards; and if it simply is a recommendation, you would have succeeded in accruing rewards as well and you would be perfectly following of the Messenger – ﷺ.

We beseech Allah to endow us with the ability to follow him (ﷺ) in open and in secret.

HADEETH 164

التَّاسِعُ: عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ، أَمَرَ بِلَعْقِ الْأَصَابِعِ وَالصَّحْفَةِ وَقَالَ:
«إِنَّكُمْ لَا تَدْرُونَ فِي أَيِّهَا الْبَرَكَةُ» رَوَاهُ مُسْلِمٌ .

Jabir ؓ reported: Messenger of Allah ﷺ commanded the licking of fingers (after eating) and the cleaning of the dish, saying: "You do not know in what portion the Blessing (of Allah) lies." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - reported some of the etiquettes of eating on the authority of Jaabir bin 'Abdullah - may Allah be pleased with them both – such as: that the individual should lick his fingers after eating and clean the dish likewise. That is, he should pick everything and not leave any trace of the food; because “you know not what portion of the food contains the blessings.”

These are two manners:

The first is to pick everything in the dish, and the second is licking the fingers. The Prophet (ﷺ) would not direct his *Ummah* to anything except that there is good and abundant blessing in it.

Hence, doctors say: It is beneficial to lick the fingers after food, and that it aids digestion. This is because the fingertips have a substance they secrete - by Allah's leave – when it is lapped up after the meal which aids digestion. We say: This is just from the aspects of understanding the wisdom behind the commandment the *Sharee'ah* gives; otherwise, the basic rule is that we lick our fingers by way of complying with the Prophet's order – peace and blessings be upon him.

Many do not understand this *Sunnah*; you find that after their

meals, the entire surrounding is full of food remnants. They also go and wash their hands without licking it while the Prophet (ﷺ) had forbidden that someone wipes his hands with a handkerchief before licking and cleaning them of the food remnants. Thereafter, he should wipe with the handkerchief and then wash them if he so desires.

Likewise, from the manners of eating is: that if a morsel falls down he should not leave it because the Devil comes to the individual in all his activities; during every activity, when eating, drinking, having intercourse or any other thing; the Devil will come. So when you fail to mention Allah before eating, he partakes in the meal with you, he eats with you, and hence, the blessings are removed from the food if you don't mention Allah's Name. But when you invoke Allah's Name on your food and then a morsel drops from your hand, the Devil picks it. However, we do not see him picking it since this is a matter of the Unseen; we do not witness it, but we know it through information of the Certified Truthful One –peace and blessings be upon him.

The Devil picks it up and eats it even if it remains physically before us; he eats it in the hidden; and this is among the matters of the Unseen we must affirm.

But the Prophet (ﷺ) guides us to goodness and said: **“You should pick it up and remove any dirt and dust from it and then eat it and do not leave it for the Satan.”** Take it, remove any filth that may have touched it – like sand, stick particles or the like - then eat it and do not leave it for the Devil. If a person does this, following the Prophet's order out of humility to Allah - the Mighty and Sublime - and in order to prevent the Devil from partaking in it, he will earn three benefits: obedience to the Prophet's order, humility, and not allowing the Devil partake in the food. These are three benefits; yet when a morsel of food falls on the dining table or a neat tablemat, they leave it; this is contrary to the *Sunnah*.

One of the lessons from this hadeeth is that it is not proper for the individual to eat food that contains dirt because your soul is a trust on you and so, you should not eat anything that contains dirt, dust, thorn or similar substances. On this note, we want to remind those who eat fish to be cautious because they contain some tiny needle-like bones. If the individual is careless, it may enter into his stomach and harm his internal system and intestines while he knows not. Therefore, it is incumbent on the individual to protect himself; he should be the best

guard of his soul.

May the peace and blessings of Allah be upon His Messenger, his Companions and those who followed them upon goodness till the Day of Resurrection.

HADEETH 165

الْعَاشِرُ: عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِمَوْعِظَةٍ فَقَالَ: «يَا أَيُّهَا النَّاسُ إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ تَعَالَى حُفَاةَ عُرَاةٍ غُرُلًا» كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْنا إِنَّا كُنَّا فَاعِلِينَ [الأنبياء: ٤٠١] أَلَا وَإِنَّ أَوَّلَ الْخَلَائِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ، عَلَيْهِ السَّلَامُ، أَلَا وَإِنَّهُ سُبُجَاءُ بَرَجَالٍ مِنْ أُمَّتِي، فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ؛ فَأَقُولُ: يَا رَبِّ أَصْحَابِي؛ فَيَقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحَدُثُوا بِعَدَاكَ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ إِلَى قَوْلِهِ: الْعَزِيزُ الْحَكِيمُ [المائدة: ٧١١، ٨١١] فَيَقَالُ لِي: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ» مُتَّفَقٌ عَلَيْهِ .

Abu Musa رضي الله عنه reported: Messenger of Allah ﷺ said, "The similitude of guidance and knowledge with which Allah has sent me is like a rain which has fallen on some ground. A fertile part of earth has absorbed water and brought forth much grass and herbs. Another part, which is solid, held the water and Allah benefits men thereby, who drank and gave others to drink, and used it for irrigation. But some of it has fallen on a portion of sandy land which neither retains the water nor produces herbage. Such is the likeness of the man who understands the religion of Allah and who gets benefit of what Allah has sent me with; he learns and teaches others. It is also the likeness of the man who neither raises his head on that account (meaning he does not benefit from what the Prophet ﷺ was sent with) nor accepts Allah's Guidance with which I am sent." [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - mentioned the hadeeth on the authority of Ibn 'Abbas - may Allah be pleased with them both - who said: **"The Prophet (ﷺ) stood up among us addressing us..."** It was the practice of the Prophet (ﷺ); in fact it was from his line of conduct to deliver speech to his companions either regularly or according to circumstance.

As for regular sermons they include the Friday sermon, the 'Eed sermon, the sermon given after the Prayer for Rain and that after the Eclipse Prayer; these ones were regular. Whenever there times came, he - peace and blessings be upon him -, gave the sermon. During the Friday Prayer, he would deliver two sermons before the Prayer, and a single sermon on the 'Eed day after the Prayer. Likewise during the Prayer for Rain and the Eclipse, he gave a single sermon on each occasion.

As for those depending on circumstance, the Prophet - ﷺ - would stand up in the circumstance and address the people.

For instance, when the Prophet (ﷺ) sent a man as an agent to collect obligatory charity from those on whom it was due, the man returned to Madeenah with a camel and said, **"This is for you and this was given to me as a gift."** Thereupon, the Prophet (ﷺ) gave a sermon and said, **"What is wrong with some of you who will be sent on an errand, he would return and say, 'This is for you and this was given to me as a gift'? Why didn't he sit in his father's and mother's house and see whether he will be given a gift or not."**⁽¹⁾

The Prophet (ﷺ) has spoken the truth; this employed subject of the state would not have been given a gift except because he was working for the state. If they wanted to give him the gift specifically, they would have given him in the house of his father and mother.

From this hadeeth, we recognize the severity of bribery, and that it is one of the gravest issues such that the Prophet (ﷺ) stood up to address the people warning them against such things. This is because when bribery spreads among people, they get destroyed; each of them begins to fail to tell the truth or rule based on it. They will also not

1 Reported by Al-Bukhaari, the Book of Stratagem, Chapter of the Ploy of the Zakaah Collector to Get Gift; no. 6989, and Muslim, the Book of Leadership, Chapter of Prohibition of the Gifts of Zakaah Collectors; no. 1832.

establish justice unless they are bribed – and the refuge is with Allah.

The taker of bribe and the giver are accursed except if the taker deprives the people of their rights till they give him bribe in which case, the curse will be on this taker and not on the giver since the giver only wanted to get his right he would not get except by giving bribe. Hence, he is excused. This - and the refuge is with Allah - as is found today with some officials in the Muslim world who would not discharge public benefits except given bribe – we beseech Allah for His protection! So such an individual becomes a usurper of the people's wealth, exposing himself to Allah's curse - we ask Allah for wellbeing.

It is incumbent on any individual Allah has entrusted with a task to execute with justice and implement the obligations just according to his ability.

In another instance, Bareerah was a female slave to a party of the *Ansaar*, her masters agreed to her manumission for nine ounce of silver. She approached Aa'isha - may Allah be pleased with her – for assistance to fulfill the terms of her release. She (Aa'isha) then said: "If your masters wish that I pay on your behalf" - that is, "I will pay the money and the rights of your *Walaa'* (the rights of affiliation after manumission) will be mine." Bareerah returned home to her masters to tell them; but they retorted, "No! The *Walaa'* (the right of affiliation after manumission) will be ours!" Bareerah came back to Aa'isha - may Allah be pleased with her – to inform her of the response of her masters. The Prophet (ﷺ) and then said, "Take her and give them the condition of *Walaa'*. The *Walaa'* (i.e., right of affiliation after manumission) belongs to the one who frees the slave."

So, she took her on the condition that the right be hers. Thereafter he – peace and blessings be upon him - addressed the people saying, "What is wrong with some people who give conditions that are not in Allah's Book? Any condition not found in Allah's Book is void even if it is a hundred conditions. Allah's rulings are the most right, and Allah's conditions are most binding. The right of affiliation after manumission certainly belongs to the one who frees the slave."⁽¹⁾

Another instance: A woman from the Makhzoom tribe used

1 Reported by Al-Bukhaari, the Book of Conditions, Chapter of Conditions in the Matters of *Walaa'*; no. 2729, and Muslim, the Book of Manumission, Chapter of "The *Walaa'* is for the one that manumits..." ; no. 1504.

to borrow items from people; she would say, “lend me such-and-such.” They would borrow her items like pot, water-skin and similar household items and subsequently, she would say, “You never borrowed me anything!” denying it thereby. The Prophet (ﷺ) then ordered that her hand be cut-off for she was a thief. This is stealing. This issue worried the Quraysh: “how will the hand of a Makhzoom female, one of the great Arabian tribes, be cut?!”

So they looked for someone to intercede with the Prophet (ﷺ) in her case and sent Usaamah bin Zayd bin Haarithah - may Allah be pleased with them both - because the Prophet loves him and his father. He appealed to the Prophet – ﷺ – and pleaded on her behalf. Thereupon, the Prophet (ﷺ) said, “Are you interceding concerning Allah’s laid down penalty?” He uttered it by way of berating him since Allah’s legislated punishments cannot be waived. Once the case reaches the authority, Allah curses the intercessor and the one on whose behalf intercession is sought.

He (ﷺ) then stood up and addressed people; he said, “Listen! It was the practice of those before you that when a noble person among them steals, they left him; but when a weak person among them steals, they implemented the legislated punishment on him.”⁽¹⁾ He went on to mention that this was what destroyed the previous nations.

He (ﷺ) then said, “By Allah! Had it been it was Faatimah the daughter of Muhammad that committed theft, I would cut her hand.” Is this Makhzoom tribe woman better than Faatimah bint Muhammad? Faatimah is better than her! Yet, the Prophet (ﷺ) said, “Had it been it was Faatimah bint Muhammad who committed the theft, I would cut her hand.”

These are all instances of sermons he gave in particular situations. From the guidance of the Prophet (ﷺ) is that he gave the people regular sermons and also addressed them in situations. We had mentioned the hadeeth of ‘Irbaad bin Saariyah – may Allah be pleased with him - who said, “The Messenger of Allah gave an eloquent address on account of which the hearts trembled and the eyes shed tears.”

Briefly, it can be deduced from this hadeeth that a person, whether

1 Reported by Al-Bukhaari, the Book of Legal Punishments, Chapter of the Prohibition of Intercession after Matter Reaches the Authorities; no. 6788, and Muslim, the Book of Legal Punishments, Chapter of Cutting the Hands of the Thief – whether the noble or any other...; no. 1688.

a judge, mufti, scholar, or the one who invites to the religion must address the people regarding occasional issues that require clarification at different times. Likewise, he should give the regular sermons such as the sermon before the Friday Prayer, the 'Eid Prayers, the Prayer for Rain and Eclipse Prayer as explained earlier. This is from the guidance and excellent conveyance of the Prophet (ﷺ); it is more acceptable when an issue is addressed at the needed time.

The author – may Allah shower blessings on him – had cited the hadeeth on the authority of Ibn 'Abbass – may Allah be pleased with him – that the Prophet (ﷺ) stood up to address us; and that was an occasional sermon. He stood up amongst them and gave the sermon, saying, “You will be assembled on the Day of Resurrection, bare-footed, naked and uncircumcised.” *Mahshooroon*: that is, you will be gathered on a single plain without mountains, valleys, buildings or trees. The Caller (who will call out on the Day upon Allah's authority) will make them hear (Allah's command), and the sight will reach them all. That is to say, if a caller were to call, his voice will reach them all since there will be no barrier between him and their hearing him. Similarly, the sight will extend to them; i.e., it will cover them all.

“...bare-footed, naked and uncircumcised”: and in another version, “empty-handed.”

Hufaatan (as it occurs in the Arabic text; meaning, bare-footed): not wearing any shoes nor leather socks or whatever could cover their legs.

Uraatan (as in the Arabic text; meaning, naked): not having clothes on, their bodies will be exposed.

Gurlan (Uncircumcised): that is, without being circumcised. Circumcision is: cutting the skin over their genitals; it is cut to perfect purity and we will explain – Allah willing.

Buhman (empty-handed): the scholars say, the word, *Buhman* means; not having any wealth; so the individual will not be having anything. Then he drew evidence for that from His saying:

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ، وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾ (104)

“Even as We produced the first creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfill it.” (*al-Anbiyaa*: 104).

This means Allah will raise them as He created them in the first instance; they will come out from the depths of the earth as they gave them birth; barefooted, naked and uncircumcised.

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ﴾ (١٠٤)

“Even as we produced the first creation, so shall we produce a new one” (Anbiyaa’: 104).

Allah – the Mighty and Sublime - then said:

﴿وَعَدًا عَلَيْنَا﴾ (١٠٤)

“A promise We have undertaken” (Anbiyaa’: 104).

That is, with emphasis; Allah underscores its obligation upon Himself because this situation deserves the emphasis. There are people who deny Resurrection –the refuge is with Allah! He – the Exalted - also said:

﴿إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ﴾ (٣٧)

“There is nothing but our life in this world! We shall die and we live! But we shall never be raised up again!” (Al-Mu’minoona: 37)

Allah – the Mighty and Sublime - said:

“Truly shall We fulfill it.” (Al-Anbiyaa’: 104)

When the Prophet (ﷺ) mentioned this hadeeth, Aa’isha - may Allah be pleased with her - said: “Dangerous! The men and women be looking at one another.”⁽¹⁾ The Prophet (ﷺ) then said, “O Aa’isha! The matter will be too grievous than for them to be concerned with that.”⁽²⁾ The matter will be great; no one will look at the other.

﴿يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۖ وَأُمِّهِ وَأَبِيهِ ۖ وَصَدِّيقِهِ ۖ وَبَيْنَهُ ۖ لِكُلِّ أُمَّرِيٍّ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾ (٣٥)

1 Reported by Al-Bukhaari, the Book of Heart-Softeners, the Chapter of the Gathering; no. 6527, and Muslim, the Book of the Paradise, Chapter of the Passing Away of this World and Explaining the Gathering on the Day of Resurrection; no. 2859.

2 Reported by Al-Bukhaari, the Book of Mind-Softeners, the Chapter of the Gathering (of People on the Day of Resurrection); no. 6527, and Muslim, the Book of the Paradise, the Chapter of the Passing Away of this World and Explaining the Gathering on the Day of Resurrection; no. 2859.



“That day shall a man flee from his own brother. And from his mother and his father. And from his wife and his children. Each one of them, that day, will have enough concern (of his own) to make him indifferent to the others”. (‘Abasa: 34-37).

Even the Messengers – alayhim as-salaat was-salaam -, when they cross over the Bridge, their supplications will be, “O Allah, save (us)! O Allah, save (us)!” No one will be certain to be saved or not; the matter is really great. Hence, the Prophet (ﷺ) said, “The matter will be too grievous than for them to be concerned with that.” He – peace and blessings be upon him - then said: “Certainly, the first person to be clothed will be Ibraheem.” Ibraheem, Allah’s friend – ﷺ -, will be the first to be clothed on the Day of Resurrection.

This special consideration - that he will be the first to be clothed - does not indicate an absolute supremacy; that he is superior to Muhammad (ﷺ). This is because Muhammad (ﷺ) is the most outstanding among the prophets and messengers and he will be leader of the children of Adam – may Allah’s peace and blessings be upon him- on the Day of Resurrection. No one will be allowed to seek (the Special General) intercession for creatures on the Day of Resurrection except Muhammad (ﷺ) as it is in Allah’s statement:

﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾﴾

“It may be that your Lord will raise you to Maqaman Mahmooda (a station of praise and glory, i.e. the highest degree in Paradise!” (Al-Israa’: 79)

However, Allah often confers some qualities on some of the prophets that He does not confer on others. An example is Allah’s saying:

﴿قَالَ يٰمُوسَىٰ اِنِّىٓ اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِى وَبِكَلِمِىٓ ﴿١٤٤﴾﴾

“O Moosa! I have chosen you above men by my message and by my speaking (to you)...” (al-Araaf: 144).

But there were messages to others; but during his time, he – may Allah’s peace and blessings be upon him - was the messenger to the

Children of Israel. In this way, Allah – the Exalted - may favor any of the messengers with a special quality that sets him apart from others. Yet, that does not imply absolute superiority.

“Certainly, the first person to be clothed will be Ibraheem”: – may Allah’s peace and blessings be upon him. It should not be asked why must he be the first to be clothed because favors are not to be questioned as Allah, the Exalted, says:

﴿ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

“That is the Grace of Allah which He bestows on whom He is pleased with. And Allah is the Owner of Great Bounty.” (al-Hadeed: 21).

It must not to be challenged because one may or may not arrive at a (good) result regarding it.

In the same manner, Allah favored some children of Adam over some others in terms of provisions, perfect character and manners, similarly, some were favored over others in terms of knowledge, body and perception, and so on; and Allah favors whomever He wishes.

This hadeeth contains evidence that people will be clothed after they come out naked, bare-footed and uncircumcised; but in what manner will they be clothed? Allah knows best regarding that. There will be no tailors and clothes to cut; nothing, Allah knows best how that will happen. The One Who created them will clothe them – Glorious and Exalted is He.

We will give the explanation on the other aspects of the hadeeth.

The hadeeth also points to circumcision in his saying: “uncircumcised”: The *Agral* (in the Arabic text) is the person who still has the foreskin (over the male organ); i.e., he is uncircumcised. The scholars differ concerning the obligation of circumcision; some say, it is obligatory for males and for females too. That it is mandatory to circumcise the girl just as boys must be circumcised.

Others say circumcision is neither obligatory; not for males nor for the females, and that it is only an encouraged (act of) *Fitrah* and not an obligatory act of *Fitrah*.

Some of them maintain a middle-course that: circumcision is obligatory for males but only recommended for females. This is the

most balanced and upright of the opinions. It is obligatory for males because when the skin remains on his glans, it will collect urine that will soil him and may consequently lead to infections between the skin and the glans and harm the individual. The most correct opinion is that circumcision is compulsory for the males and recommended for the females. This is the best and most balanced of the positions.

The Prophet (ﷺ) then mentioned that some people among his Ummah (on the Day of Resurrection) will be brought and seized to the left; that is, to the path of the inmates of Hellfire – the refuge is with Allah! Thereupon, the Prophet (ﷺ) will call out, “My companions!” by way of interceding for them with Allah – the Mighty and Sublime. It will then be said to him, “You do not know what they invented (in the religion) after you had left them.” The Prophet (ﷺ) will then say - as the righteous servant, ‘Eesa the Son of Maryam (may Allah’s peace and blessings be upon him) will say on the Day of Resurrection when Allah – the Exalted – will ask him:

﴿أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِن دُونِ اللَّهِ ۖ﴾

“Did you say to men: ‘Worship me and my mother as two gods besides Allah?’” (Al-Maa’idah: 116)

As the Christians who think they follow him say.

﴿قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۖ﴾

“He (‘Eesaa) will say: ‘Glory be to you! It was not for me to say what I have no right (to say)...’” (al-Maa’idah: 116)

Because the right to be worshiped belongs to no one but Allah, the Lord of that exists.

He would say:

﴿إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ، تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ۖ﴾

“Had I said such a thing, you would surely have known it. You know what is in my inner self though I do not know what is in Yours, truly, You, only you, are the All-Knower of the hidden and unseen.” (al-Maa’idah: 116).

So when it will be said to the Prophet (ﷺ) on the Day of Resurrection

that, “You do not know what they innovated after you.” He (ﷺ) will say as ‘Eesa – may Allah’s peace and blessings be upon him - would say:

﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ

شَيْءٍ شَهِيدٌ﴾

“And I was a witness over them when I dwelt with them. So when you took me up, You were the watcher over them and You are a witness to all things.” (al-Maa’idah: 117).

It will then be said to the Prophet – may Allah’s peace and blessings be upon him: “They continued to renegade, turning on their heels since you left them.” The Prophet (ﷺ) will then say, “Away from me! Away from me!”

Concerning His statement: “They continued to renegade, turning on their heels since you left them”; the *Rafidah* (i.e., the extreme Shiites) hold unto it and claim that all the companions became apostates – and the refuge is with Allah! Among them were Aboo Bakr, ‘Umar and ‘Uthmaan - may Allah be pleased with them. As for Alee and the members of the Prophet’s household, they did not turn apostates, according to them.

Without doubts they are liars regarding this issue, none of the four rightly-guided caliphs reengaged by the consensus of the Muslims. The same thing applies to the rest of the companions except for some groups of Bedouins who were new entrants into Islam when the Prophet (ﷺ) died. They were tempted and so, they turned away on their heels. These people abandoned the obligatory charity until the rightly-guided caliph, Aboo Bakr, may Allah be pleased with him, fought them and most of them returned to Islam.

But the *Rafidah* rather upheld the apparent meaning of this hadeeth out of their intense and deep hatred for the companions of the Prophet –peace and blessings be upon him.

However, the People of the *Sunnah* and the *Jamaa’ah* say: this hadeeth is general but intending some specifics, and how often do general texts intend specific cases! So his statement, “My companions” does not mean all of them but those who turned away on their heels. Hence, it will be said to the Prophet (ﷺ), “They continued to renegade, turning on their heels since you left them.” It is known by

the consensus (of the Muslims) that the four rightly-guided caliphs and the generality of the companions – may Allah be pleased with them all - did not turn apostates.

If it were assumed that they became apostates, no reliable person would have conveyed the *Sharee'ah* to us. Hence, denigrating the companions implies defaming Allah's *Sharee'ah*, the Messenger of Allah (ﷺ) and Allah - the Lord of all that exists.

As for those who denigrate the companions, their actions include four great dangers and atrocities – and refuge is with Allah – namely; defamation of the companions, the *Sharee'ah*, the Prophet (ﷺ) and Allah - The Lord of all that exists. However, they are a people who have no understanding!

﴿صُمُّكُمْ عُمًى فَهُمْ لَا يَفْقَهُونَ﴾ (١٧١)

“(They are) deaf dumb and blind. So they could not understand...”
(*al-Baqarah*: 171).

It constitutes belittling the *Sharee'ah* because the companions conveyed the *Sharee'ah* to us. So if they were apostates and the *Sharee'ah* came through them, it will not be accepted since the report of a disbeliever and a wrongdoer are unacceptable as Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا﴾ (٦)

“O you who believe! If a *Fâsiq* (liar evil person) comes to you with news, verify it...” (*Al-Hujuraat*: 6).

As for amounting to defaming the Messenger of Allah (ﷺ); it could be said that if the companions have this level of disbelief and unrighteousness, then it is stain on the Messenger (ﷺ) since one will always take after the way of his friend. An individual is criticized on account of his evil friend, and it is often said that there is no good in a fellow because his friends are from the people of evil. Thus, derogating the companions constitutes defaming the person they accompanied.

As regard its translating to belittling Allah, the Lord of the universe – Exalted is He, it is very clear; He –the Mighty and Sublime – would have placed the best and most encompassing of messages in the custody of this man with these kind of companions the *Rafidah* claim

are renegades! It is for this reason we believe this is mere falsehood against the companions and enmity towards Allah, His Messenger (ﷺ) and His Sharee'ah. We, with every certainty, express our love for the generality of the companions and the Muslim members of the Prophet's household. We opine that the believers among the relatives of the Prophet (ﷺ) have two rights over us: The right of 'Eeman (faith) and the right of their kinship to the Prophet (ﷺ). Allah, the Exalted, says:

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾ (٢٣)

"Say (O Muhammad ﷺ): 'No reward do I ask of you for this except to be kind to me for my kinship with you.'" (ash-Shoorah: 23)

That is, according to one of the interpretations, "...except that you should love my kindred."

In another interpretation of Allah's saying, "...except to be kind to me for my kinship with you": it says, "except that you should love me for my kinship with you."

In any case, there is no excuse for the *Rafidah* to slander the companions of the Prophet (ﷺ); the narration is only applicable to those who became renegades. As for those who remained in Islam, the Muslims generally agree upon their guidance and knowledge; the narration does not apply to them. The restricting proof for the hadeeth is the consensus of the Muslims that the party that turned apostates were those whom Abou Bakr - may Allah be pleased with him - fought and most of them returned to Islam.

Allah Alone grants success.

HADEETH 166

الْحَادِي عَشَرَ: عَنْ أَبِي سَعِيدٍ عَبْدِ اللَّهِ بْنِ مُغْفَلٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْخَذْفِ وَقَالَ: «إِنَّهُ لَا يَقْتُلُ الصَّيْدَ، وَلَا يَنْكَأُ الْعَدُوَّ، وَإِنَّهُ يَفْقَأُ الْعَيْنَ، وَيَكْسِرُ السِّنَّ» متفق عليه .

Abdullah bin Mughaffal ؓ reported: Messenger of Allah ﷺ prohibited flicking pebbles by the index finger and the thumb; and he said, "It does not kill a game animal nor does it inflict wound on the enemy, but breaks the tooth and gorges the eye."
[Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - quoted on the authority of 'Abdullah bin Mughaffal - may Allah be pleased with him - that the Prophet (ﷺ) forbade *Khadhf* and said, "It does not kill a game." In another wording, "It cannot hunt an animal nor inflict wound on the enemy; it only breaks the tooth and gorges eyes."

Concerning *Khadhf*, the scholars say: It is for the person to place a peice of pebble between the thumb and the index finger; he'll place the pebble on the thumb and sling it using the index finger, or that it be placed on the index and chucked with the thumb. The Prophet (ﷺ) forbade this and explained that it only gorges eyes or breaks the teeth it strikes. "...it cannot hunt a game" because it does not have power of penetration. "...and cannot wound an enemy"; that is, it cannot keep back the enemy; the foe would only be harmed with arrows not these small pebbles.

Then, one of his relatives (i.e., of Ibn Mughaffal) went on slinging pebbles. He forbade him from it and said, "Have it from me that the Prophet (ﷺ) prohibited slinging pebbles." Then he saw him a second time doing the same thing and warned him, "I informed you that the Prophet (ﷺ) prohibited *Khadhf* and you still do it! I will never talk to you again!" So he boycotted him because he contravened the prohibition of the Prophet (ﷺ).

This was how Abdullah bin 'Umar - may Allah be pleased with them both - did to one of his sons when Ibn Umar narrated a hadeeth that the Prophet (ﷺ) said, "Do not prevent the female servants of Allah from the mosques of Allah." One of his sons, Bilaal bin Abdullah bin 'Umar, said, "By Allah! We will prevent them." This was because women had changed after the Prophet's time; the people had become different. So Bilaal held that, "By Allah! We will prevent them." Thereupon, his father, Abdullah bin 'Umar, turned to him, berated him strongly as he never did and then said, "I relayed to you what the

Prophet (ﷺ) said, and you say, ‘By Allah! We will prevent them!’⁽¹⁾ Thereafter, he avoided him and never spoke to him until he died.

This shows the significance the pious predecessors attached to following the *Sunnah*.

We would note how Abdullah bin Mugaffal vowed not to talk to his relative again because he slung pebbles while the Prophet (ﷺ) had forbidden it. Hence, it is upon every believer to exalt the *Sunnah* of the Prophet (ﷺ) similarly.

However if a person says: Does this kind of issue necessitate boycott while the Prophet (ﷺ) had prohibited deserting a believer for more than three days?⁽²⁾ The answer to that is: These two companions and others who acted similarly did so by way of reprimand; they sought to scold the two men therewith. Otherwise, the basic rule is that when a person commits a sin and seeks forgiveness for it, his past sins will be forgiven. Even the disbelievers will be forgiven their previous sins once they seek forgiveness.

Allah, the Exalted, says:

﴿قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ﴾

“Tell those who disbelieve that if they cease (from the prosecution of the believers,) that which is past will be forgiven them.” (al-Anfaal: 38)

That is, all that is past.

So, considering the fact that these two companions – may Allah be pleased with them both – sought to reprimand those who flouted the Prophet’s directive in their speech or actions - even if such contradictions only resulted from certain juristic interpretations, bearing in mind that Bilaal bin Abdullah bin ‘Umar (may Allah be pleased with them both) gave his statement based on juristic interpretation -, yet, it is not proper for any individual to contradict the instruction of the Prophet (ﷺ) in such clear matter. If he had said, for instance: “Perhaps the Prophet (ﷺ) allowed them in a period when

1 Reported Muslim, the Book of the Prayers, Chapter of Women’s Going out to the Mosques..., no. 442.

2 Reported by Al-Bukhaari, the Book of Manners, Chapter of Migration; no. 6076, 6077, and Muslim, the Book of Benevolence and Relationship, Chapter of Prohibition of Mutual Hatred, Envy and Quarrel; no. 2559.

people had sound intentions with upright deeds. However, situations have differed afterwards.” If he had said something of this nature, perhaps it would have been milder.

That is why Aa’isha – may Allah be pleased with her – who herself was a jurist said, “If the Prophet (ﷺ) had seen what women were doing after him, he would have certainly prevented them - i.e., from attending the mosques - as the Children of Israel prevented their women.” However, at any rate, what ‘Abdullah bin Mugaffal and Abdullah bin ‘Umar – may Allah be pleased with them - did points to the importance of adhering to the *Sunnah*, and that it is essential for the individual to always respond to the orders of Allah and His Prophet (ﷺ) that: “We hear and we obey.”

Allah Alone grants success.

HADEETH 167

وَعَنْ عَابِسِ بْنِ رَيْعَةَ قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ، يُقَبِّلُ الْحَجَرَ - يَعْنِي الْأَسْوَدَ، وَيَقُولُ: إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ مَا تَنْفَعُ وَلَا تَضُرُّ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ، يُقَبِّلُكَ مَا قَبَّلْتُكَ. مَتَّفَقٌ عَلَيْهِ .

Abis bin Rabi'ah reported: I saw 'Umar bin Al-Khattab ؓ kissing the Black Stone (Al-Hajar Al-Aswad) and saying: "I know that you are just a stone and that you can neither do any harm nor give benefit. Had I not seen Messenger of Allah ﷺ kissing you, I would not have kissed you." [Al-Bukhari and Muslim]

COMMENTARY

The author mentioned this hadeeth - may Allah shower blessings on him - on the authority of ‘Umar bin Al-Khattaab – may Allah be pleased with him - in the Chapter of Following the *Sunnah* and Its Manners. He - may Allah be pleased with him – used to go round the House (i.e., the *Ka’bah*) and kiss the the Black Stone (*al-Hajar al-Aswad*); the Stone as we know, is a stone from the earth emplaced in the corner.⁽¹⁾

1 In *Ash-Sharh Ul-Mumti’*, the eminent Shaykh - may Allah, the most High,

Allah – the Mighty and Sublime – has legislated that His slaves kiss it by way of perfecting humility and servitude. So when ‘Umar - may Allah be pleased with him – kissed it, he said: “I know certainly that you are just a stone; you neither cause harm nor bring benefit.” And he spoke the truth - may Allah be pleased with him -, stones do not benefit nor harm. Benefits or harm are in the Hands of Allah as He – the Exalted – says,

“Say: ‘In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allah saves anyone none can punish or harm him, and if Allah punishes or harms anyone none can save him), if you know? They will say: (All that belongs) to Allah.’” (al-Mu’minoon: 88-89).

So, Umar - may Allah be pleased with him - explained that his kissing it was only to follow the *Sunnah* of the Prophet (ﷺ); he said, “If I had not seen Allah’s Messenger kissing you, I would not have kissed you.” That is to say, I am kissing you by way of following the *Sunnah*, not hoping for any benefit nor fearing harm; but because the Prophet (ﷺ) did so. Hence, it is not allowed to kiss any other area on the noble *Ka’bah* except the Black Stone. As for the Western corner of the *Ka’bah* (*ar-Rukn al-Yamaanee*), it is only to be rubbed with the hands and not kissed.

As for the Black Stone, the best thing is to rub it with the right hand and kiss it; if that is not possible, he should rub it and kiss his hands. If this is not also possible, then should point to it with a thing he is holding or with his hand. However, he should not kiss what he points with since it did not touch the stone to warrant kissing.

As for the *Yamaanee* corner, it only requires rubbing with the right hand. We do see some ignorant people - who know not why they

shower blessings on him – said: It reported from the Prophet (ﷺ) that he said as regard *al-Hajar ul-Aswad* that: **“It came down from the paradise whiter than milk; but the sins of children of Adam blackened it.”** Reported by Imam Ahmad - may Allah shower blessings on him – in his *Musnad* (4/223), At-Tirmidhee - may Allah shower blessings on him -, in the Book of Hajj, Chapter of What is reported about the *Hajar ul-Aswad*; no. 877, and said: It is *Hasan Saheeh*, and An-Nasaaee - may Allah shower blessings on him – in the Book of *Hajj* Rites, Chapter of the Mentioning of the *Hajar ul-Aswad*; no. 2935. Therefore, if the hadeeth is *Saheeh* (authentic), then there is no strangeness in its coming down from the paradise; but if not, then it brings no confusion.

touch the corner – rubbing it with their left hand, and the left hand according to the people of knowledge, is only employed regarding filth and similar matters; issues of dirt, impurities and the likes. But to use it in honoring Allah's symbols; no.

Then, the other corners: the South-East corner (*Rukn ash-Shaamee*) and the South-West Edge (*Rukn al-Iraaqee*), they should not be kissed nor rubbed because they are not upon the Foundations of Ibraheem – may Allah's peace and blessings be upon him. When the Quraysh tribe wanted to build the *Ka'bah* they said, "We will not build it except with pure earnings, we must not construct it using wealth from usury." See how Allah honored His House even in the hands of the disbelievers!

So they gathered the pure earnings but it was not sufficient to build it upon the Foundations of Ibraheem. They contemplated which side of it to reduce and said, "We should reduce it from the east side since the west side holds the Black Stone and we cannot reduce it from that side." Hence, they scaled it down from the other side and could not place it upon the Foundations of Ibraheem – may Allah's peace and blessings be upon him. The Prophet (ﷺ) did not rub or kiss the South-East Edge (*Rukn ash-Shaamee*) and the South-West Edge (*Rukn ul-Iraaqee*).

When Mu'awiyah - may Allah be pleased with him - circumambulated the *Ka'bah* in a particular year, along with 'Abdullah bin 'Abbass - may Allah be pleased with them both -, Mu'awiyah started rubbing the four corners: the Black Stone, eastern, western and southern corners. Ibn 'Abbas - may Allah be pleased with him - then queried, "Why did you rub the two eastern corners whereas the Prophet – ﷺ – did only rub the Yamaanee and the Black stone corners?" Mu'awiyah - may Allah be pleased with him - answered that, "There is nothing to be forsaken in the House."

That is to say, the entire House should not be avoided; every part of it should be venerated and honored. Then Ibn 'Abbass - may Allah be pleased with him - who is more knowledgeable of them both replied that,

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

"Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow" (al-Ahzaab: 21).

“I did not see the Messenger of Allah (ﷺ) rubbing any other than the two western corners” that is, the corner bearing the Stone and the *Yamaanee* corner. Mu’awiyah - may Allah be pleased with him - then said, “You have indeed said the truth” and he - may Allah be pleased with him - changed his opinion.⁽¹⁾ This is so because the past caliphs, even as they were like kings in terms of their impressiveness, power and splendor, do return to the truth. So Mu’awiyah – may Allah be pleased with him - (despite being the caliph then) changed his view, saying: “You have indeed said the truth” and he stopped rubbing the two other corners.

The hadeeth of ‘Umar cited by the author - may Allah shower blessings on him- contains evidence for the lack of knowledge with those we see; one of them would stand by the *Yamaanee* corner and rub it with his hand. He may have a baby with him who would also be made to rub his hands on the corner to seek blessings therewith. Likewise, he can touch the Black Stone and the child does so as well by way of asking for blessings. Undoubtedly, this is an innovation and is from the aspects of Minor *Shirk* since they have taken as a means something which is not a means, and the basic rule is that: “Whoever makes something a means for another without the approval of the Law-Giver will be Innovating (into the religion).”

For this reason, it is incumbent upon anyone who sees another doing such a thing to admonish him that, “This is not legislated; this is an innovation” so that the people do not think that the stones can harm or benefit which may cause their minds to become attached to those things in more grievous circumstances. In essence, the Leader of the Believers, ‘Umar - may Allah be pleased with him - clarified that he did not do that except by way of following the *Sunnah* of the Prophet (ﷺ). Otherwise, he knows that it does not benefit nor harm.

This also contains evidence that the perfection of servitude is to submit to Allah – the Mighty and Sublime - whether the individual understands the wisdom and reason behind such legislations or not. It is for a believer when he is told, “Do this” to say “we hear and obey.” So if you know the wisdom, then that is light upon light; but if not, the wisdom lies with Allah – the Mighty and Sublime, and His messenger

1 Ahmad has reported it with this wording in the *Musnad* (1/217), and its root occurs in *Saheeh al-Bukhaari*, the Book of *Hajj*, Chapter of the one who will only point towards the two Yemeni-corners; no. 1608.

(ﷺ).

That is why He said in His book:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ

اللَّهُ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا﴾ (٣٦)

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.” (al-Ahzaab: 36)

Aa'isha - may Allah be pleased with her - was asked, “Why does a menstruating woman make up for the Fast but not the Prayer?” She answered that, “We would experience that and would be ordered to repay the Fast but not to make up for the Prayer.” As if to say, the duty of the believer is to implement the *Sharee'ah* whether he knows the wisdom behind such legislations or not; this is the right thing!

We ask Allah to bestow on you and us, the ability to follow the *Sunnah* of his Prophet (ﷺ); may He take our souls while we are upon that, and raise us among his folk (ﷺ). Verily Allah is Bountiful and Generous.

17

CHAPTER

THE OBLIGATION TO SUBMIT TO THE RULINGS OF ALLAH THE EXALTED, AND WHAT THE ONE WHO IS INVITED TO THAT AND ORDERED GOOD AND FORBIDDEN EVIL SHOULD SAY

HADEETH 168

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا نَزَلَتْ عَلَى رَسُولِ اللَّهِ، ﷺ: لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْذَرُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخَفَوْهُ يُحَاسِبْكُمْ بِهِ اللَّهُ الْآيَةُ [البقرة: ٤٨٢] اشْتَدَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ، ﷺ، فَاتُوا رَسُولَ اللَّهِ، ﷺ، ثُمَّ بَرَكُوا عَلَى الرُّكْبِ فَقَالُوا: أَيُّ رَسُولِ اللَّهِ كُلُّنَا مِنَ الْأَعْمَالِ مَا نُطِيقُ: الصَّلَاةَ وَالْجِهَادَ وَالصِّيَامَ وَالصَّدَقَةَ وَقَدْ أُنْزِلَتْ عَلَيْكَ هَذِهِ الْآيَةُ وَلَا نُطِيقُهَا. قَالَ رَسُولُ اللَّهِ، ﷺ: «أَتَرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ» قَالُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ. فَلَمَّا اقْتَرَأَهَا الْقَوْمُ، وَذَلَّتْ بِهَا أَلْسِنَتُهُمْ، أَنْزَلَ اللَّهُ تَعَالَى فِي إِثْرِهَا: آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ * فَلَمَّا فَعَلُوا ذَلِكَ نَسَخَهَا اللَّهُ تَعَالَى؛ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: لَا يَكُفُّ اللَّهُ نَفْسًا إِلَّا

وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ
أَخْطَأْنَا قَالَ: نَعَمْ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِكْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ
مِنْ قَبْلِنَا قَالَ: نَعَمْ رَبَّنَا وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ قَالَ: نَعَمْ وَاعْفُ
عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ قَالَ:
نَعَمْ رَوَاهُ مُسْلِم .

Abu Hurairah رضي الله عنه reported: When it was revealed to Messenger of Allah ﷺ: “To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it,” the Companions of Messenger of Allah ﷺ felt it hard and severe and they came to Messenger of Allah ﷺ and sat down on their knees and said: “O Messenger of Allah, we were assigned some duties which were within our power to perform, such as Salat (prayer), Saum (fasting), Jihad (striving in the Cause of Allah), Sadaqah (charity). Then this (the above mentioned) Verse was revealed to you and it is beyond our power to live up to it.” Messenger of Allah ﷺ said, “Do you want to say what the people of two Books (Jews and Christians) said before you: ‘We hear and disobey?’ You should rather say: ‘We hear and we obey, we seek forgiveness, our Rubb and unto You is the return.’” And they said: “We hear and we obey, (we seek) Your forgiveness, our Rubb ! And unto You is the return.” When the people recited it and it smoothly flowed on their tongues, then Allah revealed immediately afterwards: “The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Rubb , and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say), ‘We make no distinction between one another of His Messengers’ - and they say, ‘We hear, and we obey. (We seek) Your forgiveness, our Rubb , and to You is the return (of all).’” When they did that, Allah abrogated this (Ayah) and Allah the Great revealed: “Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned.” (The Prophet ﷺ said): “Yes. ‘Our Rubb !

Lay not on us a burden like that which You did lay on those before us (Jews and Christians).” (The Prophet ﷺ said): “Yes. ‘Our Rubb ! Put not on us a burden greater than we have strength to bear.’” (The Prophet ﷺ said): “Yes. ‘Pardon us and grant us forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector) and give us victory over the disbelieving people.” #He (the Prophet ﷺ) said: “Yes.” [Muslim]

COMMENTARY

The author - may Allah shower blessings on him – said, Chapter on Submitting to Allah the Exalted...and then quoted two verses both of which had been explained earlier; one of which is Allah’s saying:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾

“But no, by your Lord, they can have no faith, until they make you (Muhammad) judge in all disputes between them...” (an-Nisaa’: 65)

He then cited the hadeeth of Abu Hurayrah - may Allah be pleased with him - that when Allah revealed this verse to his Prophet:

﴿وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ﴾

“And whether you disclose what is in your ownelves or conceal it; Allah will call you to account for it.” (Al-Baqarah: 284)

It was heavy and hard to bear on the companions; the heart’s thoughts are boundless. The Satan would come to man muttering detestable things into his mind, some connected to the soul and others connected to wealth. The Devil casts thoughts in the hearts of men. Yet Allah, the Exalted - says:

“And whether you disclose what is in your ownelves or conceal it; Allah will call you to account for it.”

In that circumstance the people will be consequently ruined.

The companions came to the Messenger of Allah (ﷺ) falling on their knees; they did that due to the seriousness of the issue. When something hard happens to a person, he falls on his knees. So they said, “O Messenger of Allah! Allah has ordered us what we could

bear; the Prayer, Jihad, Fasting and Charity; we could bear all these. But He has sent down this verse: *'And whether you disclose what is in your own selves or conceal it; Allah will call you to account for it.'*" (Al-Baqarah: 284).

This was difficult for them; no one can prevent his own heart from thoughts for which he may be destroyed if he were made to account for them.

The Prophet (ﷺ) then said, "Would you say as the People of the Two Books said previously, 'We hear and disobey?'" The People of the Two Books are the Jews and the Christians. The book of the Jews was the *Tawrah*, which after the Qur'aan is the noblest revealed book. The *Injeel* was the book of the Christians and a completion of the *Tawrah*. The Jews and the Christians disobeyed their Prophets and said, "We hear and disobey." Would you want to be like them?

"You should rather say: 'we hear and obey, we seek Your forgiveness, our Lord and to You is the return.'" This is what is incumbent upon the Muslim whenever he hears the commandment of Allah and His Messenger (ﷺ); he should say: "We hear and we obey" and then fulfill it to the best of his ability – and Allah does not place any burden on a soul more than what it can bear.

Today, many will come to you and say, "The Messenger of Allah (ﷺ) has ordered such-and-such; is it compulsory or recommended?" What is mandatory is for you to act when he orders you; if it was obligatory you would have discharged the obligation and attained goodness. And if it was only a recommendation, you would have equally earned reward. But for you to begin to query, "Is it compulsory or only rewarding?" and stand aloof regarding the deed waiting to know, it is the lazy that behaves like this; he does not crave for good deeds neither does he desire to improve in it.

But as for the person who craves for more goodness; when he realizes that the order is from Allah – the Exalted - and His Prophet (ﷺ), he will say, "We hear and we obey" and then implement it. He will not begin to wonder, "Is it compulsory or recommended?" Except when there is a mistake, he can then ask: "I did such-and-such and the Prophet (ﷺ) had commanded such-and-such, have I committed any sin therewith?" For this reason, we are not aware that the companions used to ask whenever the Prophet (ﷺ) ordered them

to do a thing that: “O messenger of Allah! Is it by a way of compulsion or recommendation?” We never heard of such; they would rather say, “We hear and we obey”, and then comply.

You should rather comply; it would not harm you if it were an obligation or a recommended deed; and no one could say a particular order expresses a recommendation or compulsion except based on proof. It suffices when a Mufti says, “This was as the Prophet (ﷺ) has ordered.”

We read what Ibn ‘Umar – may Allah be pleased with them both - told his son; that, “Allah’s Messenger – ﷺ – said, ‘Do not prevent your wives from (attending) the mosques.’” But the condition changed after the the Prophet (ﷺ) passed away and so, Bilaal - may Allah shower blessings on him – said, “By Allah, we will prevent them” on account of which Ibn ‘Umar berated him severely. Why should he say, “By Allah we will prevent them” while the Prophet (ﷺ) had said, “Do not prevent them”? Thereafter Ibn ‘Umar – may Allah be pleased with him - boycotted him until he died.

This shows the profound esteem the companions gave the orders of Allah and His Prophet (ﷺ). On the other hand, we would query, “Is the order an obligation or recommendation; does this prohibition express forbiddance or discouragement?” However, if the matter occurs, then you may enquire whether you sinned therewith or not so that if it is said that: “you sinned” you can renew your repentance. But if you are told you did not commit any sin, your heart will be at rest.

However, when the order is given, do not start wondering whether it indicates obligation or recommendation; that was the conduct of the companions with the Messenger (ﷺ). They complied with his orders and avoided whatever they were forbidden and warned against.

Nonetheless, we bring you good news of the hadeeth in which the Prophet (salallahu alayhi wasallam) said: “Allah has pardoned my *Ummah* the heart’s promptings as long as they have not acted upon it or uttered it.”⁽¹⁾ All praise belongs to Allah: He removed the difficulty; whatever your mind prompts you and you did not depend on it to act or speak is forgiven; even if it is as huge as the mountain. So, all praise belongs to Allah.

1 Reported by Al-Bukhaari, the Book of Oaths and Swearing, Chapter of when one errs after making an oath; no. 6664, and Muslim, the Book of *Eemaan*, Chapter of Allah’s overlooking whisperings...; no. 127.

The companions – may Allah be pleased with them all - even said, “O Messenger of Allah, we find in our minds what for which we would desire to be lava – that is, molten rock – but we do not utter it.” He responded that, “That is sincere faith.”⁽¹⁾ That is, genuine sincere faith because the Devil does not cast such insinuations into an already ruined heart; a doubtful heart. The Satan – and we seek refuge with Allah against him – only attempts to sway the sincerely believing mind in order to destroy it.

So, when it was said that the Jews do not suffer from evil whisperings during their Prayers, he – peace and blessings be upon him – said, “What will he do with an already ruined heart?” The Jews are disbelievers; their hearts are bankrupt, so Satan will not cast insinuations into their hearts during their prayers since that is essentially baseless. The Devil would only cast whisperings to the mind of the Muslim whose Prayer is correct and satisfactory in order to corrupt it. He would come to a sincere believer with the objective of destroying his genuine belief except – and praise to Allah – whomever Allah – the Exalted - has endowed with a pure body and soul.

The Messenger, Muhammad (ﷺ) explained this to us by way of providing cure and healing; he directed to seeking refuge with Allah and ending such thoughts.⁽²⁾ When one feels anything of these evil whisperings, he should say, “*Aoodhu billaahi minash-Shaytaanir-Rajeem* (I seek Allah’s protection from Satan, the accursed).” He should end the thinking and not pay attention to it while continuing his deeds. When Satan realizes that he has failed to corrupt this pure and believing mind, he will retreat on his heels and buff away.

So, when they said, “*We hear and we obey. (We seek) Your forgiveness Our Lord and to You is the return*”, and their minds became supple consequently, with their tongues submitting to it, Allah – the Exalted - then sent down:

﴿أَمَّا الرَّسُولُ فَمَا أَنْزَلَ إِلَيْنَا مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَكِهِ وَكُتُبِهِ وَرُسُلِهِ لَا

1 Reported by Muslim, the Book of Eemaan, Chapter of Explaining the Whisperings about *Eemaan* and what the one who experiences it says; no. 132.

2 Reported by Al-Bukhaari, the Book of the Beginning of Creation, Chapter of the Characteristics of Iblees and His Soldiers; no. 3272, and Muslim, the Book of *Eemaan*, Chapter of Explaining the Whisperings about *Eemaan* and what the one who experiences it should say; no. 340.

نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٩٨﴾

"The Messenger (Muhammad [ﷺ]) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His angels, His books and His Messengers. They say, 'We make no distinction of one another of His Messengers' - and they say, 'We hear and we obey (we seek) Your forgiveness, our Lord, and to you is the return of all.'" (Al-Baqarah: 285).

So, Allah – the Mighty and Sublime – extolled the Messenger (ﷺ) and the believers in this verse because they said, "We hear and we obey. (We seek) Your forgiveness, our Lord, and to You is the return of all."

Allah – the Exalted - then revealed,

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ﴿٩٩﴾﴾

"Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned." (Al-Baqarah: 286)

So Allah – the Exalted - does not charge the individual with something beyond his capacity. Hence, there is no blame on him in that such as the thoughts that cross the mind. In as much the person does not depend on it, believe in or attach any importance to it, it will not harm him because it is something beyond his ability. Allah, the Exalted, says,

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴿١٠٠﴾﴾

"Allah burdens not a person beyond his scope." (al-Baqarah: 286)

The Devil may murmur horrid and serious matters into the mind of the individual but if he renounces it and seek Allah's protection from it, it will leave him.

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ﴿١٠١﴾﴾

"Our Lord! Punish us not if we forget or fall into error..." (Al-Baqarah: 286).

He – the Exalted – replied; “**certainly**”, that is, Allah said, “I will not punish you if you forget or err.”

﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا﴾

“Our Lord lay not on us a burden like that which you did lay on those before us.” (Al-Baqarah: 286).

He said, “certainly.” For this reason, Allah – the Exalted – regarding the attributes of His Prophet, Muhammad (ﷺ) said:

﴿وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ﴾

“He releases them of their heavy burdens (of Allah’s covenant), and from the fetters (bindings) that were upon them.” (Al-A’raaf: 157).

﴿رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ﴾

“O our Lord put not on us burdens grater that which we can bear.” (Al-Baqarah: 286).

Allah said, “Certainly.”

Hence, Allah – the Exalted - does legislate in His rulings, what the individual cannot bear; in fact, when he is incapable of doing something, he takes to its substitute, if it so has a substitute. Otherwise, the obligation goes off him when it has no alternative. As for making him responsible for something beyond his ability, Allah – the Exalted - said, “Yes”; that is, I will not charge you with anything beyond your ability.

﴿وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

“Pardon us and grant us forgiveness. Shower blessings on us you are our Maulaa and give us victory upon the disbelieving people.” (al-Baqarah: 286).

Allah answered, “Certainly.”

“Pardon us, grant us forgiveness and shower blessings on us”: these are three statements each of which has its own distinct meaning: “Pardon us” refers to our negligence regarding the obligations, “...grant us forgiveness”; that is, our violations of the prohibitions, and

“...*shower blessings on us*” means, grant us the success to observe righteous deeds. A person may leave an obligation or violate a prohibition; if he abandons an obligation, he will say, “Pardon us”; that is, pardon our failings regarding the obligation. If he contravenes a prohibition, he will say, “forgive us”; meaning, the sins we have committed; and in his saying, “...shower blessings on us”, he asks for steadfastness, help and motivation towards righteous deeds.

“...*You are our Maulaa*”: that is, the One in-charge of our affairs in this world and the Hereafter; so guide our affairs in this world and grant us victory over the disbelievers:

﴿فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾ (٢٨٦)

“Give us victory upon the disbelieving people.” (Al-Baqarah: 286).

It may appear to the individual that this refers only to our enemies among the disbelievers; rather it is general, it includes seeking help against the Satan since he is the Head of the disbelievers.

We would therefore learn from this last verse that Allah, the Exalted, will not charge us with what we cannot bear neither will he legislate for us, something beyond our ability; and that the evil whisperings that occur in the minds will not harm us as long as we do not depend or count on it or act upon it.

And Allah Alone grants success.

18

CHAPTER

PROHIBITION OF HERESIES IN THE RELIGION

The author - may Allah shower blessings on him - says in the Chapter of Prohibition of Heresies in the Religion. *Bid'ah* is something an individual invents; this is its lexical meaning in the Arabic Language. An instance is Allah's saying – the Exalted:

﴿بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ﴾

“...the originator of the heavens and the earth...” (al-Baqarah: 117).

Meaning, the One Who originated them without a preceding sample; that is, their kinds never existed. He was the first to invent and create them.

But in the parlance of the *Sharee'ah*, *Bid'ah* refers to whatever is directed as worship to Allah – free is He from all imperfections – apart from His legislations whether in creed, speech or deed. So, whoever gives worship to Allah with other than what Allah has approved in terms of creed, speech or deed, is a *Mubtadi'* (Innovator).

Therefore, if a person invents a particular creed regarding the Names and Attributes of Allah, such is an Innovator. Likewise if he gives a saying or deed Allah and His Prophet (ﷺ) did not approve of, he is an Innovator.

It is important to note that an individual who brings newly invented matter in the religion plunges into numerous dangers:

Firstly: what he has newly invented is misguidance according to the texts of the Qur'aan and the *Sunnah* because what the Prophet (ﷺ) has come with is the truth. Allah – the Exalted - says:

﴿فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالَةُ﴾

“So after the truth what else can there be except error.” (Yoonus: 32).

This is evidence from the Qur’aan; the evidence from the *Sunnah* is his statement – peace and blessings be upon him – “Every Innovation is misguidance.”⁽¹⁾

It is known that the believer will not choose to follow the path of the strayed, those whom the praying-person asks disconnection from in every Prayer:

﴿اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝﴾

“Show us the right way, The way of those on whom you have perfected Your favour and not the way of those whom You are angry with and those who had gone astray.” (al-Faatihah: 6-7)

Secondly, *Bid’ah* involves rebelling against following the Prophet (ﷺ). Allah, the Exalted, says:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝﴾

“Say (O Muhammad to mankind); ‘if you (really) love Allah then follow me, Allah will love you and forgive you of your sins. And Allah is Oft forgiving, Oft Merciful.’” (Aal-Imraan: 31).

Therefore, whoever innovates a *Bid’ah* with which he worships Allah has swerved from following the Prophet (ﷺ) since the Prophet (ﷺ) has not approved of such action. Hence, regarding his newly invented matter in the religion he is away from Allah’s Legislations.

Thirdly, the innovation he has invented negates the essence of the testimony that “Muhammad is the Messenger of Allah.” Whoever genuinely affirms the testimony that, “Muhammad is the Messenger of Allah” will never veer off worshipping Allah – the Exalted – through what the Messenger has brought. He will rather stick to his *Sharee’ah* without going overboard or failing. But if an individual becomes negligent of the *Sharee’ah* or adds to it then, he has fallen short in his following due to the addition or removal. Therefore, he has not truly proven his testimony that, “Muhammad is the Messenger of Allah.”

The fourth point: *Bid’ah* embodies defaming Islam. The one who

1 Reported by Muslim, the Book of the Friday Prayer, Chapter on Making the Prayer and Sermon light; no. 867.

invents anything in the religion implies that Islam is imperfect and that he has made it completed it with the invented matter. Allah, the Exalted - says:

﴿أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمْتُّ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۖ﴾

"This day, I have perfected your religion for you, completed My favour upon you, and have chosen Islam for you as your religion." (al-Maa'idah: 3).

So, it will be said to this innovator: "Now you have brought a *Sharee'ah* other than that upon which the *Sharee'ah* was made perfected. And this is slander against Islam; even though not with the tongue but through action. Did the Messenger (ﷺ) approve such matters (in the religion)? Did the Companions – may Allah be pleased with them – observe such an action you have invented? Were they ignorant or lax about them?" Hence, it simply amounts to ascribing falsehood to the *Sharee'ah* of Islam.

The fifth point: it involves slandering Allah's Messenger (ﷺ); and that is for the reason that, the newly invented matter considered as worship was either unknown to the Messenger (ﷺ) such that he could be ignorant or that he knew it but deliberately concealed it that he may be accused of hiding the message or at least some of it: and this is grave!

The sixth point: it entails disuniting the *Ummah* of Islam because when the doors of Innovation are opened to it, each person will innovate different things as we witness today. Each faction of the Islamic *Ummah* becomes boastful of what it has as Allah says:

"...each group will be rejoicing in itself." (Al-Mu'minoon: 53).

Each group will claim to have the truth and condemn others to misguidance. Allah said to His Prophet (ﷺ) about this:

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَّسَتْ مِنْهُمْ فِي شَيْءٍ لِّمَّا أَمَرَهُمْ إِلَى اللَّهِ لِيُنِيبُوا بِمَا كَانُوا يَفْعَلُونَ ۝١٥٩﴾

﴿يُظَلَمُونَ ۝١٦٠﴾

"Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad) have no

concern in them in the least. Their affair is only with Allah, Who then will tell them what they used to do. Whoever brings a good deed shall have ten times of the like thereof to his credit and whoever brings an evil deed shall have the recompense of the like thereof and they will not be wronged.” (An’aam: 159-160).

When people continue to innovate (things in their religion), they will become divided; everyone will say, “The truth is with me and so-and-so is misguided and deficient!” He will accuse him of lie, slander, evil intention and similar things.

We give an instance: Those who introduced celebrating the Prophet’s birthday (*Mawlid an-Nabiyy*) in the religion; they go on celebrating what they claim to be the birthday of the Prophet – peace and blessings be upon him; that is, the twelfth day of the month of *Rabi’ul Awwal*. Do you know what they say about whoever does not partake in this *Bid’ah*? They claim that: “These people are showing anger to the Messenger (ﷺ) and that they detest him. So they would not rejoice at his birth nor celebrate for him” and similar things. You find them accusing the people of truth regarding what they themselves are guilty.

The truth, however, is that the Innovator implies that he hates the Prophet (ﷺ) even though he would claim to love him. Because when he brought a new affair in the religion which the Messenger – alayhi as-salaam – did not approve them, then he (i.e., the Prophet – may Allah’s peace and blessings be upon him) would be ignorant or concealing the truth.

The seventh point: When newly invented affairs in the religion proliferate in the *Ummah*, the actual legislated practices fade away because the people will always act, whether upon good or evil. Thus, one of the pious predecessors said: “A people do not invent a matter in their religion except that they give up its like in the *Sunnah*.” That is, or even worse (than the *Sunnah* that has been replaced). Hence, newly invented matters in the religion lead to forgetting the *Sunnah* and its decline among the *Ummah*.

Some people may bring an invent matter in their religion with a sincere intention; but such would have been right in his intention but wrong in his deeds! The purpose behind an action may be good even though the deed itself is bad. So, it is obligatory for the one who

knows that his action is wrong to retract from it and follow the *Sunnah* brought by the Messenger of Allah (ﷺ).

The eighth point: Among the evils is that the individual inventing new affair in the religion would not have ruled according to the Qur'aan and the *Sunnah*; he would have just depended on his own desires and ruled accordingly. Allah, the Exalted, says:

﴿فَإِنْ نَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

“...and if you differ in anything among yourselves, refer it to Allah and His Prophet (ﷺ) if you believe in Allah and in the last day...” (an-Nisaa’: 59).

“To Allah” that is, His book; “and His Prophet (ﷺ)” that is, to him during his lifetime and to his *Sunnah* after his death – may Allah’s peace and blessings be upon him.

Allah Alone grants success.

HADEETH 169

عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ» متفقٌ عليه .

Aishah رضي الله عنها reported: Messenger of Allah ﷺ said, “If anyone introduces in our matter something which does not belong to it, will be rejected.” [Al-Bukhari and Muslim]

COMMENTARY

As for the hadeeth of Aa’isha - may Allah be pleased with her - it is half of knowledge since actions are either manifest or hidden. The scale for the hidden actions is the hadeeth of ‘Umar bin Al-Khattaab - may Allah be pleased with him - who narrated that the Prophet (ﷺ) said, “Actions are judged according to intentions, and everyone

certainly has his intent.”⁽¹⁾ On the other hand, the measure for the open deeds is this *Hadeeth* of Aa'isha that: “Whoever invents in this affair of ours that which is not part of it, shall have it be rejected.” That is, it will be rejected from the individual and not accepted from him.

His statement: “...this affair of ours” means, “our religion, our *Sharee'ah*.” Allah – the Exalted – says:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا﴾

“And thus we have sent to you (O Muhammad) Ruuhan (an inspiration and a mercy) of Our command.” (Ash-Shoorah: 52).

Allah’s order referred to in this hadeeth are His Legislations; whoever brings anything in to it, not part of it, shall have it rejected. This is clear evidence that when we do not know a particular deed by which worship is intended to be established in Allah’s religion; such will be rejected. It could also be deduced from the hadeeth that knowledge necessary since worship involves conditions and pillars or even some doubt with preponderant aspects of being the truth if absolute truth may not be attained as we have in certain circumstances.

For instance, the Prayer; when you doubt the number of units even though a particular number of units is more preponderant in your mind to be right; then depend on the weightier. Likewise, the circumambulating of the *Ka’bah* is seven rounds; if you are uncertain of the number you have performed, you should depend on the more dominant number in your thought. The same principle applies to purification; if you believe you have perfected your ablution; then that suffices.

The point here is that knowledge or preponderant assumption is incumbent if textual evidences point to its sufficiency; otherwise, the act of worship will be rejected. If an act of worship is disallowed, it becomes forbidden for the individual to give worship to Allah therewith because if he gives worship with a thing Allah is not pleased with, something He has not legislated for His creatures, the individual turns like a person making mockery of Allah – and the refuge is with Allah!

1 Its reference had preceded.

In fact, some scholars say: When a person intentionally observes the Prayer in a state of impurity; he would be renegading from Islam because he is making mockery. Contrariwise the one who forgets, he has no sin even though he will repeat the Prayer.

In the second version (of the hadeeth), it says: “Whoever performs an action which we have not enjoined, will have it rejected.”⁽¹⁾ This is severer than the first version. Because his statement: “Whoever performs an action which we have not enjoined” means that, it is necessary for us to know whether our actions are based on approvals from Allah – the Exalted - and His Messenger (ﷺ); otherwise, it will be rejected. This includes the acts of worship and social interactions.

Therefore, if someone engages in trade proven to be void, mortgages illegally or bequeaths an endowment in a forbidden manner, all these are wrong and they will be rejected from the person; they are invalid.

And Allah knows Best.

HADEETH 170

وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ، وَعَلَا صَوْتُهُ، وَاشْتَدَّ غَضَبُهُ، حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ: «صَبَّحَكُمْ وَمَسَاكُمْ» وَيَقُولُ: «بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ» وَيَقْرُنُ بَيْنَ أَصْبُعَيْهِ السَّبَابَةَ وَالْوُسْطَى، وَيَقُولُ: «أَمَّا بَعْدُ؛ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ بِدْعَةٍ ضَالَّةٌ» ثُمَّ يَقُولُ: «أَنَا أَوَّلِي بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ. مَنْ تَرَكَ مَالًا فَلَاهِلِهِ، وَمَنْ تَرَكَ دِينًا أَوْ ضِيَاعًا فَلِيَ وَعَلَيَّ» رَوَاهُ مُسْلِمٌ .

Jabir ؓ reported: Whenever the Messenger of Allah ﷺ delivered a Khutbah, his eyes would become red, his tone loud and he showed anger as if he were warning us against an army. He ﷺ would say, “The enemy is about to attack you in the morning and the enemy

1 Reported by Muslim, the Book of Rulings, Chapter of the Invalidation of Nugatory Rulings; no. 1718.

is advancing against you in the evening.” He would further say, “I am sent with the final Hour like these two fingers of mine.” Messenger of Allah ﷺ held up his index finger and the middle finger together to illustrate. He used to add: “To proceed, the best speech is the Book of Allah and the best guidance is the guidance of Muhammad (ﷺ), the worst practice is the introduction of new practices in Islam and every Bid’ah is a misguidance.” He would also say, “I am, in respect of rights, nearer to every believer than his own self. He who leaves an estate, it belongs to his heirs, and he who leaves a debt, it is my responsibility to pay it off.” [Muslim]. Same Hadith as reported by ‘Irbad bin Sariyah ؓ has already been recorded in the previous chapter regarding safeguarding the Sunnah of the Prophet ﷺ (See Hadith number 158)

COMMENTARY

The author – may Allah shower blessings on him - cited the hadeeth on the authority of Jaabir bin ‘Abdillaah - may Allah be pleased with them both - under the Chapter on Forbidding Heresies in the Religion that whenever the Prophet (ﷺ) “delivered the sermon” i.e., on Fridays, “his eyes would redden, his voice rises and his anger seethes.” He (ﷺ) used to do this owing to its stronger impact on the audience. So, he would take on that condition due to its benefit. Otherwise, it is wellknown that he was the best in character and mildest in disposition. But every situation has the speech appropriate for it. The sermon should move the minds and touch the souls; its subject must be appropriate with good presentation.

He (ﷺ) used to say, “I was sent while the Last Hour and I am as this” and he joined his index and middle finger. If you join them, you realize that they are proximate; they only have a small gap between them, something like the nail length or just half that. The index finger is called *Sabbaabah* (in Arabic) because if a person wants to curse the other, he points towards him with it. It is also named *Sabbaahah* because when the individual gives Allah’s glorification he raises it, pointing with it to the sky.

The meaning of the hadeeth is that this worldly life has a short span; it is near expiration. The Prophet (ﷺ) acted similarly one day while addressing the people towards the evening while the sun was about setting. He – peace and blessings be upon him – said, “Nothing remains of this life of yours except the like of what remains today.”⁽¹⁾

Since this was the case and the Prophet (ﷺ) has passed away for over one thousand four hundred years now while Resurrection is still not established, it shows that this life is extensive in its duration. However, what some geologists suggest that the world is millions of years old is mere conjecture. It should not to be affirmed or rejected; they are like the reports of Children of Israel. This is for the reason that we do not have precise knowledge from the Book of Allah or the *Sunnah* of His Messenger regarding the age of the world or what remains of it; it is rather as the Prophet (ﷺ) mentioned in these parables.

When issues regarding past events have no proof from the Qur’aan and the *Sunnah*, they are not (absolutely) accepted, they rather have three categories:

The first category: What the *Sharee’ah* corroborates to be true. This will be accepted owing to its affirmation in the *Sharee’ah*.

The second category: What the *Sharee’ah* affirms to be false. It should be rejected for the *Sharee’ah*’s assertion that it is false.

The third category: What does not fall under this or that; here, restrain must be maintained since they could be true or false. This is indicated in Allah’s saying:

﴿أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ
بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ﴾

“Has not the news reached you, of those before you, the people of Nooh (Noah) and ‘Aad and Thamuud and those after them?

1 Reported by At-Tirmidhee, Book of Tribulations, Chapter of What the Prophet (ﷺ) told his companions about what will happen till the Day of Resurrection; no. 2191, and Ahmad in his *Musnad* (3/19), and At-Tirmidhee said: *Hasan Saheeh*.

None knows them but Allah...” (Ibraheem: 9)

Therefore, if Allah – the Mighty and Sublime - reserves the knowledge to Himself, information regarding the past generations cannot be gotten except through revelation from Him - the Mighty and Sublime. No one knows them except Allah; so, whoever claims anything regarding the past nations from the aspects of humanities, geography, astronomy and others, we will neither absolutely accept nor reject it. Rather, we will classify what he says under any of the three aforementioned categories (and act appropriately).

As regards the matters of the future; it has two categories:

The first category: What the *Sharee’ah* informs of its occurrence; this will definitely happen such as the reports about the *Ya’jooj* and *Ma’jooj*, the *Dajjal* and the descent of ‘Eesa bin Maryam and similar issues which are established in the Qur’aan and the *Sunnah*.

The second category: Those no verse of the Qur’aan or hadeeth mentions. Here, the statements would involve guesses and conjectures. In fact, it is not permissible for anyone to affirm anything about the future since that forms from the matters of the Unseen. And no one knows the Unseen except Allah – the Mighty and Sublime.

He (ﷺ) then said: “Thereafter, the best speech Allah’s Book, and the best guidance is the guidance of Muhammad. The worst of affairs are the newly invented ones; and every Innovation is misguidance.” The explanations regarding these expressions have preceded.

Thereafter he (ﷺ) said, “I am closer to every believer than himself” as his Lord- the Exalted - said:

﴿الَّذِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾

“The prophet is closer to the believers than their own selves.” (Al-Ahzaab: 6).

He – peace and blessings be upon him - is closer to you than yourself; he is lenient and merciful towards the believers. He (ﷺ) then

said, “Whoever leaves a property, it is for his relatives.” That is, any of the deceased persons who leaves a property, it is for his heirs; they will inherit it according to the provisions of Allah’s Book and the *Sunnah* of the Prophet (sallallahu alayhi wasllam). “...and whoever leaves a debt or minors” i.e., little children uncared for, “it is to me and upon me.” That is to say, I am responsible for them; I am their guardian and repaying their debt is upon me. That was the situation after Allah had granted him victory.

But previously, they used to bring people for him to observe the funeral prayer but he would ask, “Does he have any debt on him?” If they said, “yes”, and there was no guarantor for the debt, he would not observe the Funeral Prayer over such deceased. One day, a man among the Ansar was brought to him and he moved forward to observe the funeral Prayer over him. Then he asked, “Does he have any debt on him?” They answered, “Yes; three Dinars.” He (ﷺ) reversed and said, “Observe the funeral Prayer for your companion.” Thereupon, the people’s countenance changed.

Abu Qataadah then stood up and said, “Observe the Prayer for him, O Messenger of Allah, I guarantee his debt.” So Abu Qatadah committed himself and then the Prophet (ﷺ) proceeded and observed the funeral Prayer on him.

This contains evidence for the gravity of indebtedness, and that the individual should not be indebted except due to necessity. He should not incur debt because of marriage, building a house or for the purpose of furnishing the house; this is unwise. Allah - the Exalted - says:

﴿وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ﴾ (۳۳)

“And let those who find not the financial means for marriage keep themselves chaste until Allah enriches them of His bounty.”
(Noor: 33).

If this is the case regarding marriage, how about far lesser things?
Many among the ignorant people incur debt to purchase furniture

for the housetop for instance or the courtyard, or a remote-controlled door or the like despite being poor. They would acquire them by credit. The fact remains that once one buys a thing to pay later, it counts as debt which according to the scholars is liability for payment in a transaction or debt owed or rent or the like. So, avoid debts for it will destroy you; except when out of necessity, which is something else altogether. But as long as you have, do not incur debt.

Many borrow – for example - forty thousand, and when the term expires, he says, “I have nothing on me.” Then he will borrow sixty thousand in addition to the forty thousand he owes. He goes borrowing again the following year and then, the debt adds up and becomes much on him unknowingly.

Allah Alone grants success.

19

CHAPTER

CHAPTER ON WHOEVER STARTS A GOOD OR BAD PRACTICE COMMENTARY

The author - may Allah shower blessings on him - gave this title as: Chapter on Whoever Starts a Good or Bad Practice in order to explain that if a person carries out an action which is basically established in the *Sharee'ah* such that he was the first to carry out the action, he becomes as if he originated it. He will have the reward (for his own action) and that for whosoever follows him in the action till the Day of Resurrection.

We had mentioned previously that Islam is perfect - and all praise belongs to Allah -, it does not require any finishing or Innovation. Allah - the Exalted - says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ﴾

"This day, I have perfected your religion for you, completed My favour upon you and have chosen Islam for you as your religion." (al-Maa'idah: 3)

Then the author - may Allah shower blessings on him - corroborated this with two verses from Allah's Book:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ

﴿إِمَامًا ۖ﴾

"And those who say Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes and make us the leader of the Muttaquun." (al-Furqaan: 74)

This is part of the supplications of the servants of the Most Merciful; those whose attributes Allah mentioned at the end of Soorat al-Furqaan:

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ۝١٣﴾
 وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ۝١٤ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ
 إِنَّ عَذَابَهَا كَانَ غَرَامًا ۝١٥ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ۝١٦ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا
 وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ۝١٧ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ
 النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۝١٨ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ۝١٩ يُضَاعَفْ لَهُ الْعَذَابُ
 يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ۝٢٠ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَبْدُلُ اللَّهُ
 سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝٢١ وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا
 ۝٢٢ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ۝٢٣ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ
 رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ۝٢٤ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا
 فَرَّةً أُغْنِ بِهَا عَنْكَ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۝٢٥﴾

“And the slaves of the most Gracious (Allah) are those who walk on the land with humility and sedateness...” until the verse, “And those who say Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes...” (al-Furqaan: 63 - 74).

“Bestow on us”, that is, give us; and the word, Azwaaaj (as it occurs in the Arabic text) is the plural of Zawj which could be used regarding a male or female. The word, Zawj is employed for the husband; so you would find in hadeeth: On the authority of Aa’isha - may Allah be pleased with her -, the Zawj of the Prophet (ﷺ). This is the standard Arabic language; that the woman could also be referred to as Zawj. However, the scholars of the Islamic Laws of Inheritance – may Allah shower blessings on them - assign Zawj to the husband and Zawjah for the wife in order to distinguish between them in estate distribution. Nevertheless, in standard Arabic, the word, Zawj is appropriate for both male and female.

Therefore, in this supplication also:

“Bestow on us from our Azwaaaj and our offspring who will be the comfort of our eyes”

It (i.e., the word, Azwaaaj) is appropriate for men and the women alike.

“...the comfort of our eyes” regarding a woman means that when you look at her, she pleases you; and during your absence she would take good care of your property and children, and when you are away from her and you make findings about her, you will find her devoutly obedient to Allah – the Exalted –

﴿فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ﴾

“Therefore the righteous women are devoutly obedient (to Allah and His Prophet), and guard in their husband’s absence what Allah ordered them to guard.” (an-Nisaa’: 34)

Such a woman will certainly be pleasing to her husband.

Likewise the offspring; if Allah – the Exalted – makes them the delight of the individual’s eyes, they will obey him when he instructs them, avoid what he prohibits them and delight them in all respects and get better. This is delight for the eyes for the pious.

And the last statement, *“...and make us the leaders of the Muttaquun”* is the point of reference from the verse vis-à-vis the chapter heading. That is to say, make us leaders of the righteous; the righteous will emulate us in our actions and sayings; in our actions and the things we leave. The believer and more especially, the people of knowledge are emulated in their sayings and actions. Hence, you find that when you command the masses to do a thing or prohibit them something; they say, “But so-and-so did such-and-such” among those they have chosen as leaders.

“The Leaders” include the leaders in matters of servitude, which is the individual’s worship, and the leaders in propagation, teaching, enjoining good and forbidding evil and others among the symbols and ethos of the *Sharee’ah*. So, make us the leaders of the righteous in all affairs.

In the second verse however, Allah – the Exalted – says:

﴿وَجَعَلْنَاهُمْ أِمَّةً يَهْدُونَ بِأَمْرِنَا﴾ (٧٣)

"And we made from among them leaders giving guidance under our command." (al-Anbiyaa: 73)

That is, we made them leaders and scholars guiding the people i.e., directing them upon Allah's Religion according to His orders. But would that the author had mentioned the end of the verse, because Allah explained that He made them leaders for a reason:

﴿يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾ (٢٤)

"... giving guidance under our command, when they were patient and used to believe with certainty in our Ayaat." (as-Sajdah: 24)

Because they were patient in obeying Allah, they endured and avoided Allah's prohibitions and accepted Allah's preordainments; they were patient in obeying Allah and so, they carried out His orders, they bore and abstained from His prohibitions and accepted His predecrees that came their ways because of their inviting to good and forbidding evil. If an individual gives himself over to calling to the truth, enjoining righteousness and forbidding evil, he will certainly face afflictions because majority of those who detest the truth will hate him and so, he will need to be patient.

Likewise they endure Allah's preordainments that come from other angles apart from these.

"...they were patient and used to believe with certainty in our Aayaat": they have certain belief in what Allah informed of, in the rewards they will earn for performing obligations and avoiding prohibitions, inviting to Allah's religion, enjoining good and forbidding evil. That is to say, they would act while believing with certainty in the rewards. It is necessary to pay attention to this point; that we perform deeds believing with certainty in the rewards.

Many perform actions; they observe the Prayers, fast and hand out obligatory charity depending on the fact that they are Allah's orders. This is good and without doubts, nice. However, it is necessary for you to recognize and bring it to mind that you are only doing this hoping for rewards and fearing punishment such that you become certain of the Hereafter.

Shaykh al-Islam Ibn Taimiyyah - may Allah shower blessings on him – deduced a brilliant maxim from this verse; he said, “Leadership in the Religion is achieved through patience and certainty of faith.” He inferred it from Allah’s saying:

﴿لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾

“...when they were patient and used to believe with certainty in our Aayaat.” (as-Sajdah: 24).

So, “Leadership in the Religion is achieved through patience and certainty of faith.”

I beseech Allah to make us leaders in the Religion who will be guides for those who guide others.

HADEETH 171

عَنْ أَبِي عَمْرٍو جَرِيرِ بْنِ عَبْدِ اللَّهِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا فِي صَدْرِ النَّهَارِ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَجَاءَهُ قَوْمٌ عُرَاةٌ مُجْتَابِي النَّمَارِ، أَوْ الْعَبَاءِ، مُتَقَلِّدِي السُّيُوفِ، عَامَتُهُمْ مِنْ مُضَرَ، بَلَّ كُلُّهُمْ مِنْ مُضَرَ؛ فَتَمَعَّرَ [وَجْهَهُ] رَسُولُ اللَّهِ ﷺ، لِمَا رَأَى بِهِمْ مِنَ الْفَاقَةِ؛ فَدَخَلَ ثُمَّ خَرَجَ، فَأَمَرَ بِبِلَالٍ فَأَذَّنَ وَأَقَامَ، فَصَلَّى ثُمَّ خَطَبَ؛ فَقَالَ: يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ إِلَى آخِرِ الْآيَةِ: إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا وَالْآيَةُ الْأُخْرَى الَّتِي فِي آخِرِ الْحَشْرِ: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مِمَّا قَدَّمَتْ لِغَدٍ تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ مِنْ دِرْهَمِهِ مِنْ ثَوْبِهِ مِنْ صَاعِ بُرِّهِ مِنْ صَاعِ تَمْرِهِ، حَتَّى قَالَ: وَلَوْ بِشِقِّ تَمْرَةٍ» فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ بِصُرَّةٍ كَادَتْ كَفَّهُ تَعْجِزُ عَنْهَا، بَلَّ قَدْ عَجَزَتْ، ثُمَّ تَتَابَعَ النَّاسُ حَتَّى رَأَيْتُ كَوْمَيْنِ مِنْ طَعَامٍ وَثِيَابٍ، حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ، يَتَهَلَّلُ كَأَنَّهُ مُذْهَبَةٌ؛ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً

فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ رَوَاهُ مُسْلِمٌ .

Jarir bin 'Abdullah ؓ reported: We were with Messenger of Allah ﷺ shortly after dawn when there came to him some people clad in woollen rags, or covered with sleeveless blankets; and with swords hanging down from their necks. Most of them rather, all of them, belonged to the Mudar tribe. The face of the Prophet ﷺ changed when he saw them starving. Then he went into his house and came out; then he commanded Bilal ؓ to proclaim Adhan (call to prayers). So he proclaimed Adhan and recited Iqamah and the Prophet ﷺ led the Salat . Then he delivered a Khutbah saying, "O mankind! Be dutiful to your Rubb , Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women; and fear Allah through Whom you demand your (natural) rights, and do not sever the relations of kinship. Surely, Allah is Ever an All-Watcher over you." (4:1) He also recited the Ayah which is in the end of Surat Al-Hashr : "O you who believe! Fear Allah and keep your duty to Him. And let every one look what he has sent forth for the tomorrow." (59:18). Thereafter, every man gave in charity Dinar, Dirham, clothes, measure-fulls of wheat and measure-fulls of dates till he said: "(Give in charity) be it half a date." Then a man of the Ansar came with a bag which was difficult for him to hold in his hand. Thereafter, the people came successively (with charity) till I saw two heaps of food and clothes. I noticed that the face of Messenger of Allah ﷺ was glowing like that of the bright moon or glittering gold. Then he ﷺ said, "Whosoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards. And whosoever introduces an evil practice in Islam, will shoulder its sin and the sins of all those who will act upon it, without diminishing in any way their burden." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - mentions in the Chapter on Whoever Starts a Good or Bad Practice will have its Reward and the Reward from Whoever Follows in the Deed, the hadeeth of Jareer bin 'Abdillaah Al-Bajalee - may Allah be pleased with him. It is an important hadeeth showing the Prophet's concern and kindness towards his *Ummah* - may Allah's peace and blessings be upon him.

While the companions were with the Messenger of Allah (ﷺ) one morning, a group of people arrived, most or all of whom were from the Mudar tribe. They had tattered animal skins hung over their bodies and their swords drawn - may Allah be pleased with them all. That is, each individual only had his clothings that he tied around his neck to cover his nakedness. They also had swords with them; ready to be given any orders to advance for Jihad - may Allah be pleased with them all.

Thereupon, the Prophet's countenance changed and reddened because of what he saw in them of need even though they were from Mudar - one of the noblest Arab clans -; indigence has reduced them to this condition. Then he - ﷺ - entered his house and came out, then ordered Bilaal to make the call-to-prayer and he observed the Prayer after which he addressed people -peace and blessings be upon him.

After praising Allah as it was his custom, he read the Allah's sayings:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾﴾

"O mankind! Be dutiful to your Lord Who created you from a single person (Adam), and from him he created his wife (Hawwaa (Eve)), and from both He created many men and women and fear Allah through whom you demand mutual (rights) and (do not cut the relations of) the wombs (kinship). Surely Allah is ever an All - Watcher over you." (An-Nisaa: 1).

And His statement:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلَتَنْتَظِرَ أَنْفُسُ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا



“O you who believe! Fear Allah and keep your duty to him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do.” (al-Hashr: 18)

He then encouraged them to give charity and said, “Let a man give charity with his gold coin, or with his silver coin or with his garment or his *Saa’* of wheat or dates” until he mentioned “even if with a slice of date.” The companions – may Allah be pleased with them - were the most desirous, eager and competitive of people for good. They went to their houses and returned with charities to the extent that a man came with a sack (of items) he struggled to carry; he dropped it severally due to its weight before finally placing it before Allah’s Messenger (ﷺ).

Jareer – the reporter of the hadeeth - then saw two heaps of food, clothes and other provisions gathered in the mosque and the Prophet’s facial expression beamed with joy as if it was gilded out of intense radiance, resplendence and happiness owing to haste towards meeting the challenge of these poor fellows after it was previously gloomy. He – ﷺ - then said, “Whoever initiates a good practice in Islam will have the reward and the reward of those who follow in the same deed without reducing anything in their rewards. And whoever initiates an evil practice in Islam has the evil consequence on him and the evil recompense of whoever follows in the same act without reducing anything from their recompense.”

The meaning of the word, “*Sunnah*” in his statement (as it occurs in the Arabic text), “Whoever initiates a good practice in Islam” is that, he initiated an act of *Sunnah*. It does not refer to the one who innovates (in the religion) since the individual who brings to Islam something it has not approved will have it rejected; and that cannot be considered good at all. “Whoever initiates...” here means, he becomes the first to practice it like this man who brought this package– may Allah be pleased with him. Hence, this shows that if an individual is bestowed the success to start a good deed which is in Islam, whether he was the first to do it or that he revives it after it became extinct.

That is for the reason that *Sunnah* in Islam has three categories:

Bad practice: That is Innovation; and it is evil even if the one who

invented it regards it as good. This is based on the Prophet's saying – ﷺ – “Every innovation is misguidance.”

Good practice: it is of two types:

The first: that the practice is legislated but becomes abandoned and then, an individual revives it such as the late-night Prayers during Ramadan in congregation behind a single Imam. At the beginning, the Prophet (ﷺ) approved for his *Ummah* that it may be observed in congregation behind a single Imam. But later on, he left it fearing that it becomes obligatory upon the *Ummah*. This continued during the time of Aboo Bakr - may Allah be pleased with him - and the early part of the rule of 'Umar - may Allah be pleased with him.

'Umar - may Allah be pleased with him - then considered it appropriate to gather the people behind a single Imam and he did. So, he initiated a good practice in Islam since he only revived an abandoned practice.

The second: From the aspects of good practice is that the individual becomes the first to quickly do a good deed like the man who was first to hand out the charity before the people followed to do the same thing.

The point here is that whoever initiates a good practice in Islam - and a practice is only good in Islam if the Law-Giver has approved of it -, he will earn his rewards and share the rewards of whoever follows in the deed.

Those who bring newly invented matters into Allah's Religion claim to depend on this hadeeth and invent words of remembrance and prayers - about which Allah reveals no authority - and claim that, “This is a good practice”! We respond and say: No! Every innovation is misguidance and evil; there is no good in any newly invented matter in the religion. The hadeeth rather concerns whoever hastens and firstly does a good deed which is the clear motive in the hadeeth, or the one who revives it after neglect. Such an individual will have his own reward and the reward of those who follow and act by it.

This hadeeth encourages reviving neglected and abandoned *Sunnah*; whoever revives it earns rewards and gains reward of those who follow subsequently. It also warns against bad practice and that whosoever initiates a bad practice will have its consequence and

the evil recompense of whoever follows in the evil deed till the Day of Judgment. Even if it was mild in the beginning but later became amplified, he will have the evil recompense of the expanded form!

For instance: If a person gives a verdict permitting another to do something that could directly lead to a prohibition and the evil proliferates thereafter consequent upon his verdict, he will have his evil recompense and the recompense of those who act by it till the Day of Resurrection. Rightly, if the act were basically allowed and it is not feared that it may lead to any forbidden act, then there is no blame for the person to explain such things to the people such as when people hold a thing to be prohibited while it is not actually prohibited and then he explains it to them in order that the truth may be understood.

However, if it involves a matter that may eventually lead to evil, (and he allows it), he will certainly have the consequence and the evil recompense of whoever acts by it.

And Allah knows Best.

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CHAPTER

GUIDING TOWARDS GOOD AND INVITING TOWARDS RIGHT GUIDANCE AND FORBIDDING DEPRAVITY

COMMENTARY

The author – may Allah shower blessings on him – said: Chapter of Guiding Towards Good and Inviting to Right Guidance and Forbidding Depravity. Guiding towards good is for the person to explain to people the good they will benefit in their religious and mundane affairs; and whoever guides towards a virtuous deed is like the one who performed it. As for inviting, *Da'wah*, towards good, it is more specific than guiding, *Dilaalah*, because the individual may guide by explaining without inviting. However, when he invites, this is more complete and better.

Humankind is ordered to call to virtue; that is, inviting to Allah – the Mighty and Sublime - as He says:

“But invite to your Lord” to the end of the verse: ‘

﴿إِنَّكَ لَعَلَّ هَذَى مُسْتَقِيمٍ﴾ (١٧)

“Verily you (O Muhammad [ﷺ]) are on the (true) straight guidance.” (Hajj: 67).

Allah – the Exalted - also said:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِلَاغٍ هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ

أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ (١٢٥)

“Invite (mankind, O Muhammad [ﷺ]) to the way of your Lord

with wisdom and fair preaching, and argue with them in a way that is better. Truly your Lord knows best who has gone astray from His path, and He is best aware of those who are guided.”
(Nahl: 125).

He – the Mighty and Sublime - also said:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ (١٠٤) وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ

عَظِيمٌ ﴿١٠٥﴾

“Let arise out of you a group of people inviting to all that is good (Al Islaam), enjoining al-Ma’ruf and forbidding al-Munkar. And it is they who will be successful. And be not like those who divided and differed among themselves after the clear proof had come to them. It is they for whom there is awful torment.” (Aal-’Imraan: 104-105)

These verses and the likes all show that it is incumbent for the individual to be a caller to Allah. However, it is not possible to genuinely invite except by the person’s knowledge of what he invites to because the ignorant person may invite to a thing he thinks is correct which is actually wrong. He may also forbid a thing, thinking it is wrong whereas it is correct. Knowledge is essentially necessary; so the individual should learn what he calls to.

Whether he is an erudite scholar with deep understanding of the various branches of knowledge or a scholar in the aspect of knowledge he invites to, it is not a condition that he is an ocean of knowledge in all fields. Let’s assume you want to invite people to the observance of Prayer, once you study and properly understand it you should invite to it even if you know not other aspects of knowledge. And this is based on the Prophet’s saying – peace and blessings be upon him – that, “Convey on my behalf even if it is a verse.”⁽¹⁾

However, it is never permissible for you to invite without knowledge because that is dangerous; great danger for yourself and others. As for the danger regarding you, Allah – the Exalted - has forbidden you to

1 Reported by Al-Bukhaari, the Book of the Narrations of the Prophets, Chapter of what is reported about the Children of Isreal; no. 3461.

say anything about Him without knowledge! He says:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْمُونَ﴾ (33)

“Say (O Muhammad): ‘(But) the things my Lord has indeed forbidden are al-Fawaaish, whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners in worship with Allah for which he has given no authority and saying things about Allah for which you have no knowledge.’” (al-A’raaf: 33)

Allah – the Exalted – also says,

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾ (17)

“And follow that of which you have no knowledge.” (al-Israa’: 17)

That is, do not follow what you have no knowledge of, because you will be asked to account for it:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾ (33)

“And follow not (O man) that of which you have no knowledge. Verily! The hearing and the sight, and the heart, of each of those you will be questioned (by Allah).” (al-Israa’: 17)

In addition, the individual must be wise in his *Da’wah*; he should put things in their right perspectives and proper places. So he should invite those who submit to Allah as is appropriate and the ignorant person too as suitable. Everyone has, according to their conditions, his peculiar call. The proof for that was that, when the Prophet (ﷺ) sent Mu’adh to Yemen, he told him, “You are going to meet a People of the Book.”⁽¹⁾ He informed him of their situation so that he may prepare himself for them and place them in their proper place.

Because they are People of the Book, they will have arguments

1 Reported by Al-Bukhaari, the Book of *Zakaah*, Chapter on “The Precious property of the people are not to be taken for Charity”; no. 1458, and Muslim, the Book of *Eemaan*, Chapter on Inviting to the two statements of testimony and the rulings of the *Sharee’ah*; no. 19.

from some knowledge with them others have not. The polytheist are unguided ignoramuses, whereas, the People of the Book have knowledge and as such, it requires that the individual is adequately prepared. In the same vein, they may challenge whatever comes their way since they consider themselves people of book and knowledge. Hence, the issue requires that they are appropriately evaluated by the individual to determine his manner of inviting them. For this reason, the Prophet (ﷺ) told him, “You are going to meet a people of the Book.”

We give a practical example: If an ignorant person talks while observing the Prayer, thinking that talking is not harmful, we will not reprimand or scold or be stern against him; we will rather – after he completes his Prayer – say to him, “No human speech is right during this Prayer; only the *Tasbeeh* (saying: *Subhaanallah* – Free is Allah from all imperfections), the *Takbeer* (saying: *Allahu Akbar* – Allah is the Greatest) and the recitation of the Qur’aan are allowed in it.” However, if we know that the person is well aware that talking during the Prayer is forbidden and that it vitiates the Prayer but being obstinate - and the refuge is with Allah -, he talks, such should be appropriately addressed; we will reproach and scold him: every situation has the speech appropriate for it.

As such, Allah, the Exalted, says:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ ۖ﴾

“Invite (mankind, O Muhammad [ﷺ]) to the way of your Lord with wisdom...” (An-Nahl: 125)

Wisdom implies putting things in their rightful places and the people in their appropriate places. Do not address or invite everyone in the same manner; you should rather determine what befits each individual.

It is incumbent upon the individual to have knowledge of the condition of those he is inviting since those who are invited have different conditions: the person may be ignorant or arrogant and proud or willing to accept the truth if not for his ignorance despite his striving to attain the truth. Therefore, every person has what befits him.

The author - may Allah shower blessings on him - then mentioned

the statement of Allah:

“Invite (mankind, O Muhammad ﷺ) to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.” (an-Nahl: 125)

The way of Allah is His Religion and His legislations He gave His slaves. He attributes it to Himself for two reasons:

The first reason: Because He –the Mighty and Sublime – has formulated it for His servants and guided them to it.

The second reason: For the fact it leads to Him; nothing leads to Allah except Allah’s path that He has legislated for His servants through the tongues of His Messengers – may Allah be pleased with them all.

Concerning His statement: *“With wisdom and fair preaching”*, the scholars say: *Al-Hikmah* (as it occurs in the Arabic text, meaning -wisdom) derives from the word, *Ihkaam*, meaning, *Itqaan* (exactitude). And giving *Itqaan* regarding a thing is for the individual to place it in its place; that is to say, placing things in their rightful places. As for *al-Maw'idhah* (preaching), it means giving sermons along with encouragement and dissuasion. So when a person has an attitude of turning away, he should be preached to and given sincere advice.

But if that does not benefit him in any way, Allah – the Exalted – says,

﴿وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ﴾ (١٢٥)

“And argue with them in a way that is better” (Naml: 125).

Hence, if the individual likes to argue; then he could be tackled. Arguing in a nice way from the aspects of exchanging words; he should neither be handled harshly or mildly. You should rather consider the best approach. Likewise, the nice way could be from the aspects of methodology, persuasion and presentation of textual evidences in order to be convincing. This is because some of the people are only easily convinced with the textual evidences than the rationale evidences; this applies to one with strong belief.

Contrariwise, some would not accept textual evidences until they are established with rationale evidences. You find him relying more

on rationale evidence than the textual proofs; in fact, he may not accept the text-based proofs unless they are supported – in his view – with the rationale evidence. For some among these kinds of people; it is feared they may deviate – and refuge is with Allah –. If he would not accept the truth except when his own corrupt intellect comprehends it then that is dangerous for him.

For this reason, the strongest people in their faith are the most submissive to the Qur’aan and the *Sunnah*. If you notice submission, acceptance and compliance to the Qur’aan and the *Sunnah* in yourself, this gives promise of goodness! However, if you perceive discomfort in your soul against the *Sharee’ah* rulings except when supported with rationale evidence, you should know that there is sickness in your heart according to Allah’s saying:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision.” (al-Ahzaab: 36).

That is, it is impossible for them to choose other than what Allah and His Messenger (ﷺ) have decreed.

﴿وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا﴾ (٣٦)

“And whoever disobeys Allah and His prophet, He has indeed strayed in a plain error.” (Al-Ahzaab: 36).

And His statement: *“And argue with them in a way that is better...”* (Naml: 125) comes in the verse of Sooratul Ankabut:

“And argue not with the people of the scripture (Jews and Christians), unless it be in (a way) that is better, except with such of them as do wrong.” (Al-Ankabut: 36).

So, do not be lenient with these people if they are wrongdoers! Rather, fight them with the sword until they pay the *Jizyah* (protection tax paid by Jews and Christians residing in an Islamic country to the government) while being humiliated. Therefore, there are four levels: Wisdom (*al-Hikmah*), Admonition (*al-Maw’izah*), Nice argument (*al-Mujaadalah bi-llatee hiya Ahsan*) and Confronting the wrongdoers with the sword (*al-Mujaadalah bis-Suyoof*).

HADEETH 173

وَعَنْ أَبِي مَسْعُودٍ عَقْبَةَ بْنِ عَمْرِو الْأَنْصَارِيِّ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ» رَوَاهُ مُسْلِمٌ

Abu Mas'ud 'Uqbah bin 'Amr Al-Ansari Al-Badri رَضِيَ اللَّهُ عَنْهُ reported:
 Messenger of Allah ﷺ said, "Whoever guides someone to virtue
 will be rewarded equivalent to him who practices that good
 action." [Muslim]

COMMENTARY

The author, may Allah shower blessings on him, mentioned in the Chapter of Guiding Towards Good and Calling to Right Guidance, Allah's saying:

﴿وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
 الْمُفْلِحُونَ﴾ (١٠٤)

"Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Ma'ruuf and forbidding Al Munkar. And it is they who are successful." (Aal- 'Imraan: 104).

This is an order from Allah – the Exalted - that there should arise from us in this *Ummah*; the word, *Ummah* refers to, a group. The word occurs in the Noble Qur'aan having four meanings: a group, path, years and an exemplar. Among the places where it refers to "a group" is this verse:

"Let there arise out of you a group of people..."

That is, a group "...inviting to all that is good (Islam), enjoining good and forbidding evil..." to the end of the verse.

As for its meaning "a path", it is such as His saying,

﴿وَلَا يَزَالُ هَذِهِ أُمَّةٌ وَاحِدَةٌ وَأَنَا رَبُّكُمْ فَاتَّقُونِ﴾ (٥٢)

"And verily! This religion (Islam), is one religion..." (Al-Mu'minuun: 52).

As regards its meaning “years”, that occurs in the statement of Allah – the Exalted -:

﴿وَقَالَ الَّذِي نَجَّى مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنْتِزَعُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ﴾ (145)

“Then the man who was released (one of the two who are in the prison) now at length remembered and said...” (Yoosuf, 45)

Meaning, after a period of time.

Regarding its referring to “an exemplar”, an example is Allah’s saying:

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ﴾ (130)

“Verily! Ibraheem is an obedient Ummah to Allah...” (An-Nahl: 120)

Here, however, “Let there arise out of you a group of people inviting to all that is good (Islaam)”: the alphabet, *laam* in the His saying, *Wal’takun* (in the Arabic text, meaning – let there...) expresses command. And *min* in *Minkum* (meaning – of you...) has two interpretations according to the people of knowledge: some say it is a partitive while some others hold that it expresses a sort. Considering the first view, the order in the verse would be *Kifaa’iyy* i.e., if sufficient number of people implement, the ruling ceases regarding the rest since He only said, “Let there arise out of you...”, meaning, “some of you who would invite to good.”

But regarding the second opinion, the order would be *‘Ayniyy*; i.e., it is obligatory for each individual to devote effort to inviting the people to good; enjoining righteousness and forbidding evil.

Inviting to good includes everything beneficial for the people in this worldly life and in their hereafter; since as good is from the matters of the hereafter, there is also good in the deeds of this world. Allah, the Exalted - says:

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً﴾

“Our Lord! Give us in this world that which is good and in the hereafter that which is good...” (al-Baqarah: 201).

Whatever benefits the people among the worldly affairs is good. Hence, Allah – the Exalted - referred to wealth as good. He says:

﴿وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝٨﴾

“And verily! He is violent in the love of good (wealth).” (Al-Aadiyaat: 8)

Concerning His saying: “...and enjoining good and forbidding evil...” (Aal:’Imraan)

Al-Ma’roof (good) is what the *Sharee’ah* acknowledges and approves of, and *Al-Munkar* (evil) refers to that which the *Sharee’ah* detests and prohibits. As such, enjoining *Al-Ma’roof* implies persuasion to obey Allah, and forbidding *Al-Munkar* means forbidding disobedience to Allah – the Exalted. So they should enjoin good and forbid evil.

Yet enjoining *Al-Ma’roof* and forbidding *Al-Munkar* would have conditions:

First Condition: the individual should have the knowledge that what he enjoins is good; and what he is forbidding is evil. Otherwise, if he knows not, then it is not allowed for him to enjoin or forbid according to Allah’s saying:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ

﴿مَسْئُولًا ۝١٣﴾

“And follow not (O man) that of which you have no knowledge. Verily! The hearing and the sight, and the heart, of each of those you will be questioned (by Allah).” (al-Israa’: 36)

Prohibiting and approving must not be just according to emotions because if it were based on emotions and self-desire, we would find among the people those who will condemn everything they find strange. Even if something very beneficial to the people comes he will condemn it just because he considers it strange. Some others are on the contrary, they lax and consider everything good. Hence, good and evil are determined by the Law-Giver.

For instance, when the loudspeakers first appeared, some of the people condemned it and said, “This is detested! How can we call to Prayer with this horn that looks like the horns of the Jews!” However,

some of the researching scholars, like our Shaykh, AbdurRahman As-Sa'dee – may Allah shower blessings on him - responded that: This is from Allah's favors; He has made easy for His slaves something to convey their voice of truth to the creatures.

Another instance was regarding the spectacles; when the sight becomes weak, it requires some aid by wearing glasses. Should we say, "Do not wear eye glasses because it strengthens the sight and magnify things?" No, we cannot say this.

Summarily, ruling a thing as from *Ma'roof* or *Munkar* belongs to Allah and His Messenger (ﷺ); it does not depend on a person's taste, desires or thoughts.

Thus, it is imperative that the individual ascertains that this is *Ma'roof* and that is *Munkar*; so he would enjoin the *Ma'roof* and forbid the *Munkar*. But what is the path to knowing that? The only way to this is the Qur'aan and the *Sunnah*, the Consensus of the Ummah (*al-Ijmaa'*) or Sound Analogical Deduction (*Qiyaas*). Consensus and Analogical Deduction both depend on the Qur'aan and the *Sunnah*. If not for the Qur'aan and the *Sunnah*, we would not know that Consensus and Analogical Deduction are (sources of) evidence.

The second condition: he is aware of the affected person's performance of the evil or negligence of the good; otherwise, he will only be guesstimating about people. For example, if a person enters the mosque and sits down, what wisdom demands is to ask him: Why did he sit without observing the Prayer (*Tahiyyat ul-Masjid*)? He should not just be scolded or rebuked.

The evidence is that the Prophet (ﷺ) was delivering a sermon on a Friday, and a man entered and sat down. He (ﷺ) enquired, "Have you observed the Prayer?" He answered, "No". He – ﷺ – then said, "Stand up and observe two units of Prayer." The Messenger (ﷺ) did not scold or rebuke him just when (he saw him) not to have observed the Prayer; he could have observed it when the Prophet (ﷺ) did not see him.

In the same vein, if you see a person eating or drinking during the day of Ramadan, you should not rebuke him. Rather, you should rather enquire from him since he may have an excuse for not fasting. Ask him, "Why didn't you fast?" He may as well be a traveller or ill needing to drink much water such as (if he had) ulcer which requires

drinking lots of water even though he may appear healthy to people.

The point is that it is necessary to be certain that he actually abandoned a good deed so that you may counsel him regarding it. Similarly, you must be sure that he fell into evil so that you prohibit him therefrom since he may not have really committed any evil while you assume such.

For instance: If you see a man inside a car with a woman; it is possible that the woman may be a strange person to her and it she may be one of his relatives, she may even be his wife. You should not reprove him until you are sure that he has committed an evil which could be deduced from situational indications. If we assume – for example - that one sees a thing of doubt with the person since he is originally dubitable; and then we notice movements known to the discerning, then we may say that he should be faced and asked: “Who is this woman with you?” or that “Why did you carry a non-relative woman in your car?” However, this should not be by merely seeing a man walking with a woman, or a man carrying a woman in his car without knowing whether it was in the sinful manner or not.

In any case, being alone with a non-relative woman in the same car is wrong, but you don’t know whether this woman is one of his relatives.

The point here is that, it is incumbent to know whether a particular thing is right or wrong; we must be certain that it amounts to leaving good deed or committing evil.

The Third Condition: that the evil being forbidden does not lead to a worse and more grievous evil. For example: If we see a person smoking cigarette – and smoking it is undoubtedly prohibited and an evil that should be condemned –but if we condemn his smoking he would switch to consuming intoxicants. He would go to the drunkards and consume intoxicants. In that circumstance, we would not forbid him from his first evil because it is lighter and when committing the worse sin becomes unavoidable, then committing the lesser one becomes binding.

The evidence for this condition is Allah’s saying - the Exalted:

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾ (١٠٨)

“And insult not those whom they (disbelievers) worship besides

Allah, lest they insult Allah wrongfully without knowledge” (al-An’aam: 108).

Condemning the gods of the polytheists is encouraged in the *Sharee’ah*, and it is compulsory for us to condemn idols of polytheists and warn against their festivals. We must not be pleased with it; we must let those ignorant among our kins understand that participation with the disbelievers in their festivals is not permissible since being pleased with disbelief may plunge such individuals in to disbelief – and the refuge is with Allah.

Should you be pleased that the symbols of disbelief are established and you participate in it? None of the Muslims will be pleased with this. Hence, Ibn Qayyim - one of the erudite students of *Shaykh ul-Islaam* Ibn Taimiyyah, may Allah shower blessings on them both - said: “The one who partakes in and felicitates with the idolaters in their festivals - if he has not committed an act of disbelief - has undoubtedly engaged in a prohibition.” And he - may Allah shower blessing on him - has said the truth.

For this reason, it is incumbent on us to warn our Muslim brothers against joining the disbelievers in their festivals because celebrating their festivals with them or even congratulating them for it like saying, “Have a blessed celebration” or “may Allah make you happy with the festival” or similar other statements are, without doubts, indications of the individual’s pleasure with the symbols of disbelief – and the refuge is with Allah!

I was explaining that: Condemning the gods and symbols of the polytheists and other disbelievers among the People of the Book is desired in the *Sharee’ah*. However, if it will lead to a worse thing then it will be prohibited. Allah, the Exalted, says:

“And insult not those whom they (disbelievers) worship besides Allah...”

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾

That is, do not insult the idols, “lest they insult Allah wrongfully without knowledge” (An’aam: 108).

Meaning that, if you insult their gods, they will insult your God, Allah - the Mighty - “wrongfully without knowledge.” That is to say,

out of ignorant aggression. But when you condemn the gods of the polytheists, it comes fairly and is based knowledge. However, their own condemnation of your God is out of aggression and bereft of knowledge. Hence, do not insult their gods so they do not abuse Allah.

Hence, we deduce from these noble verses that: If forbidding a person from a wrongdoing will cause the people to fall into worse evil; then being silent becomes obligatory until the day he will be able to condemn the evil and bring about good.

It is mentioned that *Shaykh al-Islaam* Ibn Taimiyyah – may Allah shower blessings on him – accompanied by one of his students walked past some of the Tartars drinking alcohol in the Greater Syria. The Tartars were a known people who oppressively ruled over the Muslims for years causing great afflictions. The Shaykh was silent and did not forbid them. His companion enquired, “Why didn’t you forbid this *Munkar*?” He replied, “If we prevent them from this, they will proceed to fornicate with the Muslim women, confiscate their properties or even kill them. However, drinking wine is lighter.” This is from his deep understanding - may Allah be pleased with him.

If it is feared that a person may leave an evil and turn towards something worse, being silent becomes obligatory.

Among the etiquettes of enjoining good and forbidding evil – this is not one of the conditions of enjoining goodness and forbidding evil – is that: The individual should be the first to carry out the good deed and the first to avoid the evil. That is to say, he will not enjoin good and then he himself does not do it neither will he forbid evil and then fall in to it. This comes under Allah’s saying – the Exalted -:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا

تَفْعَلُونَ ﴿٢﴾﴾

“O you who believe! Why do you say that which you do not do? Most hateful is it with Allah that you say that which you do not do” (As-Saff: 2-3).

And also in the authentic hadeeth that: “A man will be brought on the Day of Resurrection and thrown into the Hellfire till his intestines burst. He will roll on it as the donkey goes round its rest place. The inmates of Hellfire will gather round him and say, ‘What

happened to you, O man! Didn't you enjoin us to be righteous and forbid us from sin?' He will say, 'I used to enjoin you to be righteous but I do not engage in it, and I would forbid you from sin but engage in it.'"⁽¹⁾ So he used to say what he would not do – and the refuge is with Allah.

Hence, one of the etiquettes of enjoining righteousness and forbidding sin is that the individual should be the first to comply with the order and the first to shun the prohibition.

It was related that Ibn Al-Jawzee - may Allah shower blessings on him -, the renowned admonisher and one of the followers of Imam Ahmad's School of Jurisprudence used to have a chair placed for him on Fridays when he preached to hundreds of thousands. The intense impact of his sermon on the hearts would bring about some of those present to faint and even die. One day, a slave came to him and said, "O leader! My master does maltreat me and cause hardship to me. He would assign burdensome tasks to me. I wish you admonish and encourage people to free slaves so that he may set me free." He said, "Yes, I will do so." A Friday or two passed or for as long as Allah willed he did not talk about freeing slaves at all. So the slave came back to him and said, "O my master! I told you to speak about freeing slaves since a long time ago but you have not discussed it till date?" He said, "Yes, because I don't have a slave that I may free and I don't like to encourage manumission while I am not freeing a slave. Allah is free from all imperfections! When Allah blesses me to have a slave and I want to set him free then I have the opportunity to talk about manumitting slaves." Then on a particular day, he spoke about freeing slaves; the man was touched by it and so he set the slaveman free.

In conclusion, this is one of the etiquettes of ordering righteousness and forbidding evil.

We beseech Allah to make you and us among those who enjoin righteousness and forbid evil. Verily He is the Noble, the Generous.

HADEETH 174

1 Reported by Al-Bukhaari, Book of the Beginning of Creation, Chapter of the Attributes of the Fire and that It is Created, no. (3268), and Muslim, Book of Ascetics and Mind-Softeners, Chapter of the Punishment of the one who enjoins good but fails to act upon it; no. (2989).

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا» رواه مسلم .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, "If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, the sin, will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - said in the narration of Aboo Hurayrah - may Allah be pleased with him - who related that the Prophet (ﷺ) said, "Whoever invites to guidance will have a reward equal to that of those who followed it without decreasing their rewards in anyway." "Whoever invites to guidance": that is, he explains it to the people and invites them to it. For example, when he explains to people that *Salaat ad-Duha* (the pre-noon supererogatory prayer) is *Sunnah* and that it is necessary for the individual to observe two units of prayer during the pre-noon and then the people followed him and began to observe it. He will have the like of their rewards without removing anything from their rewards for Allah's bounty is wide.

Another instance is if he tells the people: "Make the last of your Prayers in the night to be *Witr*, and do not sleep until after observing the *Witr* except whoever hopes to stand up at the later part of the night." Thereupon, the people follow him; he will have the like of their rewards. This applies to all virtuous deeds.

"... and whoever calls to misguidance will have a sin equal to that of those who followed it without decreasing their rewards in anyway": That is, when he calls to a vice or what involves sin such as inviting to amusement, falsehood, music, usury or other forbidden

acts; he will be recompensed with the like of the punishment of each individual influenced by his call— the refuge is with Allah.

You should know that the call to guidance and invitation to sin come through utterances such as when someone says, “Do this”, and with action, especially from those other people emulate. So if a person has followership and then does a particular thing, it is as if he is inviting the people to it. Hence, they will allude to his actions as reference claiming that, “So-and-so did this, so it is permissible” or “he abandoned that, so it is permissible (to abandon it).”

The point here is that, whoever invites to guidance will have reward equal to the reward of those who follow him and whoever calls to misguidance will have the reward equal to that of those who follow him.

This hadeeth contains evidence that the one who causes a thing is like the person who does it. So, the one who calls to guidance has helped bring about it and as such, he will have the reward of whoever does it. Likewise, the one who calls to evil or sin has caused it and so, he earns the like of the recompense of those who follow him.

The scholars of Islamic Jurisprudence had derived a principle from this that: The cause has the ruling of the doer.” However, when the cause and doer are both involved, they transfer liability to the doer because he is most affected by the damage.

Allah knows best.

HADEETH 175

وَعَنْ أَبِي الْعَبَّاسِ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ خَيْبَرَ: «لَأُعْطِينَ الرَّأْيَةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ، يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ» فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا. فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ ﷺ: كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا، فَقَالَ: «أَيْنَ عَلِيٌّ بْنُ أَبِي طَالِبٍ؟» فَقِيلَ: يَا رَسُولَ اللَّهِ هُوَ يَشْتَكِي عَيْنَيْهِ قَالَ: «فَارْسلُوا إِلَيْهِ» فَأُتِيَ بِهِ، فَبَصَقَ رَسُولُ اللَّهِ

﴿فِي عَيْنَيْهِ، وَدَعَا لَهُ، فَبَرَأَ حَتَّى كَأَنَّ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّايَةَ. فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ أَقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقَالَ: «انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ تَعَالَى فِيهِ، فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ» متفقٌ عليه .

Sahl bin Sa'd ؓ reported: Messenger of Allah ﷺ said on the day of the Khaibar Battle, "I will give this banner to a person at whose hands Allah will grant victory; a man who loves Allah and His Messenger (ﷺ), and Allah and His Messenger love him also." The people spent the night thinking as to whom it would be given. When it was morning, the people hastened to Messenger of Allah ﷺ. Every one of them was hoping that the banner would be given to him. He (the Prophet ﷺ) asked, "Where is 'Ali bin Abu Talib?" They said: "O Messenger of Allah! His eyes are sore." He ﷺ then sent for him and when he came, Messenger of Allah ﷺ applied his saliva to his eyes and supplicated. 'Ali ؓ recovered as if he had no ailment at all. He ﷺ conferred upon him the banner. 'Ali ؓ said: "O Messenger of Allah, shall I fight against them until they are like us?" Thereupon he (the Prophet ﷺ) said, "Advance cautiously until you reach their open places; thereafter, invite them to Islam and inform them what is obligatory for them from the Rights of Allah, for, by Allah, if Allah guides even one person through you that is better for you than possessing a whole lot of red camels." [Al-Bukhari and Muslim]

COMMENTARY

His saying (ﷺ) that: "I will give the flag to a man tomorrow from whose hands Allah will grant conquest; he loves Allah and His Messenger, and Allah and His Messenger love him." This involves general and specific glad tidings. As for the general, it is evident from his saying: "from whose hands Allah will grant conquest", and regarding the specific, it is his saying: "He loves Allah and His

Messenger, and Allah and His Messenger love him.”

Khaybar used to be a Jewish farmland and fortress about one hundred *Meels* (1 *Meel* = 6000 cubits) South-west of Madeenah. Some of the Jews lived there while others among them lived right inside Madeenah. The Jews did read in the *Tawrah* that a Prophet will be raised and that he will migrate to Madeenah that used to be called Yathrib in the earliest times before the name was later changed. They read that he will and conquer his enemies. So they knew that it is true and went to live in Madeenah and Khaybar.

However, they thought the Prophet would be from among the Children of Israel! So when he was raised from among the Children of Ismaa'eel, the Arabs, they envied them and disbelieved in him – and refuge is with Allah – even though they recognized him as they recognized their children!

﴿فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ﴾ (٨٩)

“... then when there came to them that which they had recognized, they disbelieved in it” (Baqarah: 89),

They argued, “This is not the prophet we were informed about”!

They had various agreements with the Prophet (ﷺ) which they treacherously violated. There were three Jewish clans in Madeenah: the Qaynooqa', Nadheer, and Quraydhah tribes. They made pacts with the Prophet (ﷺ) which they all breached.

Consequently, Allah destroyed them – and all praise belongs to Allah – from the hands of the Prophet (ﷺ). The last of them was the Quraydhah tribe regarding whom Sa'd bin Mu'adh judged that their fighters be killed, their women and children be taken as slaves and their properties be taken as war booty. The Prophet (ﷺ) ordered the seven hundred fighters to be killed. So, they were all executed to the last man.

The Jews are people of deceit, distrust and violation of pacts ever since Allah raised Moosa – may Allah's peace and blessings be upon him - among them till this day and until the Day of Judgment. They are the most deceitful of people and worst betrayers. So, do not ever rely on them in any way; and whoever relies or trusts anyone among them, is ignorant of their long history.

His saying: “I will give the flag to a man tomorrow from whose hands Allah will grant conquest; he loves Allah and His Messenger, and Allah and His Messenger love him.” These are two great virtues:

The first: That Allah will grant triumph from his hands; because whoever from whose hands Allah grants victory has achieved abundant goodness. If Allah guides a single person through him, that is better for him than the red camels. He specifically mentioned the red camel because it was the most prized property to the Arabs.

The second: he loves Allah and His Messenger (ﷺ), and Allah and His Messenger (ﷺ) both love him. That entails excellence for Alee bin Abee Taalib - may Allah be pleased with him. On that night, the people discussed asking who the man will be.

When the Prophet (ﷺ) woke up in the morning, he asked, “Where is Alee bin Abee Taalib?” It was said, “he was complaining of (pains in) his eyes”, that is to say, his eyes were paining him and he was complaining about that. He asked for him to be called and Alee came. Allah’s Messenger – ﷺ – then spat into his eyes and prayed for him. He got healed as if he never felt any pain. This is among the signs of Allah – the Mighty and Sublime –; there were no eyedrops or cautery, it was rather the Prophet’s saliva and his supplication.

There is evidence in this that it is allowed for a people to discuss an issue finding out who will attain it owing to the fact that the companions spent the entire night considering: “Who will get it?” and each of them thought that: “perhaps it would be for me.”

It also contains evidence that Allah the Exalted might bestow virtues on an individual that would not have crossed his mind. Alee was absent and was, perhaps, not aware of the origin of the issue; yet Allah granted him this lofty rank. This is proof that an individual may not be given a particular favour even when he seeks it and he may get a thing even though it does not cross his mind to have it.

“So he gave him the flag”: The flag is the sign showing a people during war times. During wars, the people are divided; some on a side and the others on the other side; this tribe and that tribe, or this sort of people and those such as the *Muhaajiroon* and the *Ansaar*; each group had its flag showing it.

Alee - may Allah be pleased with him - then asked, “Should I fight them until they are like us?” meaning, “should I fight them until they

become Muslims or what?” The Prophet (ﷺ) then said, “Advance cautiously until you reach their compound.” He did not say, “Fight them until they become like us.”

This is because the disbelievers are not fought and compelled to enter Islam; rather, they are fought to surrender to the rulings of Islam. Therefore, if they accept Islam, good for them and if they disbelieve, then that counts against them. However, they must surrender to the rulings of Islam; they must give the *Jizyah* (the tax paid by non-Muslims living in a Muslim land) willingly while feeling subjugated or that they accept Islam.

The scholars – may Allah have mercy on them – hold differently: Is this ruling restricted to the People of the Scripture (the Jews and the Christians); that is to say, they are fought until they pay the *Jizyah*, or is it general, regarding all disbelievers? Most of them view that those to be fought until they pay the *Jizyah* or accept Islam are the Jews and Christians. As for others, they will be fought until they accept Islam; no less than accepting Islam is acceptable from them. They give evidence from Allah’s saying – the Exalted -:

﴿فَنُلْوَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ

وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ

صَاغِرُونَ ﴿١٩﴾﴾

“Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which had been forbidden by Allah and His Messenger and those who acknowledge not the religion of truth (i.e. Islaam) among the People of the Scripture (the Jews and the Christians), until they pay *Jizyah* with willing submission, and feel themselves subdued.” (at-Tawbah: 29)

However, the correct position is that it is general, and the evidence for this is that the Prophet (ﷺ) collected the *Jizyah* from the Magians of Hajr who were not from among the People of the Scripture as reported by Al-Bukhaari.⁽¹⁾

Another evidence is the hadeeth of Buraydah bin Husayb – may

1 Reported by Al-Bukhaari, Book of *Jizya* and *Muwaada’a*, Chapter on the *Jizya* and *Muwaada’ah*; no. (3156, 3157).

Allah be pleased with him - reported by Muslim⁽¹⁾ that whenever the Prophet (ﷺ) appoints a commander for an army or emissary, he would admonish him and those with him among the Muslims. So it says in the hadeeth that he (i.e., the commander) should invite them to Islam; if they refuse then they should pay the *Jizyah*, and if they reject that too, he should fight them. Hence, preponderant view is that the instruction is general. That is the reason why the Prophet (ﷺ) did not say: “Yes” when Alee - may Allah be pleased with him - asked him whether he should fight them “until they become like us?” He rather guided him to do what he commanded him to do and to march on gently until he got to their residences.

His saying: “**Advance cautiously...**” means that, do not move hastily and become worked out; the army too would become tired and those with you. But go gently until you arrive their areas; that is to say, close to them.

His statement: “**Then invite them to Islam and inform them about Allah’s rights in it.**”

So, He – ﷺ – gave him two orders:

The first: Inviting to Islam; by saying to them, “Accept Islam.” That would suffice if they understand the meaning of Islam. However, if not, he will explain to them that Islam is: Testimony that, there is no deity worthy of worship except Allah (*Laa ilaaha illa Allah*) and Muhammad is the Messenger of Allah, establishing the Prayers, Handing out the Zakat, Fasting in the month of Ramadan and making pilgrimage to the House.

The second order: He said, “**...and inform them about Allah’s right in it**”. That is, hearing and obeying the orders of Allah and His Prophet (ﷺ) so that whoever accepts Islam does so based on clear knowledge. Some of the people just enter into Islam on the basis that it is a religion; but they do not understand what it really entails. Thereafter, when the rulings are explained to them, they turn apostates – and the refuge is with Allah – and the second disbelief becomes worse than his first since he will not be left alone upon apostasy. He will rather be warned to: “either revert to Islam or we kill you.”

Hence, it is essential for us, at this time when the disbelievers are

1 Reported by Muslim, Book of Jihad and Advancing, Chapter on The Ruler’s Appointing Leaders for Emissaries and Admonishing Him, no: (1731).

around us like the Christians, the Buddhists, the polytheists and others, to adequately explain Islam to them firstly. We would give clear explanations so that they may accept based on clear proof. We must not suffice with merely saying: “Accept Islam” since they know not what the rights of Allah the Exalted is upon them inside Islam. So when they enter Islam based on certainty, we would have sufficient evidence later if at all they renegade to require them to return to Islam or be executed. But for us to merely give general explanations, that is defective invitation. The evidence for this is the hadeeth of Sahl bin Sa’d – may Allah be pleased with him – which we have explained.

His saying in the Hadeeth, “By Allah! That Allah guides a person through you is better for you than the red camel.” Meaning, that Allah grants him the success of accepting Islam through you is better for you than the red camel considering the fact that the red camel is among the best possession to the Arabs, if not the most valuable.

Alee - may Allah be pleased with him – implemented the order and arrived their area and invited them to Islam but they refused to accept Islam. In the end, the victory was for the Muslims – and all praise belong to Allah. Allah granted victory from the hands of Alee bin Abee Taalib – may Allah be pleased with him. The story is famous in the Books of Military Campaigns and History. However, the point of reference from this is that: He ordered them to invite the people to Islam and inform them of Allah’s rights upon them in Islam.

The hadeeth also contains some other lessons:

One of the miracles of the Prophet (ﷺ) manifested; when he spat on the eyes of Alee bin Abee Taalib – may Allah be pleased with him -, he got healed as if nothing ever afflicted them.

It involved another sign: and that was the Messenger’s telling him that, “Allah will grant victory from your hands” which is information from the Unseen; and Allah granted the victory through him.

Another point of benefit is that: It is essential to raise flags during Military campaigns; every clan should have a flag with which they are recognized as was pointed out earlier.

From the lessons in it also is: the individual should crave for and hasten towards good deeds. The companions discussed throughout the night among themselves, who the flag will be handed over to.

Similarly, another lesson is that: the individual may be granted a

thing which would never have crossed his mind that he may have; and the person eager to achieve the same thing may not be given. Alee bin Abee Taalib – may Allah be pleased with him - was suffering pains in his eyes; and I do not think it occurred to him that Allah's Messenger (ﷺ) would hand the flag over to him. Irrespective of that, he got it - Allah the Exalted grants His favour to whom He wills.

And with Allah lies success.

HADEETH 176

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ فَتًى مِنْ أَسْلَمَ قَالَ: يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ الْغَزَا وَلَيْسَ مَعِيَ مَا أَتَجَهَّزُ بِهِ، قَالَ: «إِنِّي أَتَجَهَّزُ بِكَ» فَأَتَاهُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَرِّئُكَ السَّلَامَ وَيَقُولُ: «أَعْطِنِي الَّذِي تَجَهَّزْتَ بِهِ، فَقَالَ: يَا فُلَانَةُ أَعْطِيهِ الَّذِي تَجَهَّزْتُ بِهِ، وَلَا تَحْبِسِي مِنْهُ شَيْئًا، فَوَاللَّهِ لَا تَحْبِسِينَ مِنْهُ شَيْئًا فَيُبَارِكَ لَكَ فِيهِ. رواه مسلم .

Anas bin Malik ؓ reported: A young man from the tribe of Aslam said, "O Messenger of Allah ﷺ, I wish to fight (in the Cause of Allah) but I do not have anything to equip myself with (for fighting)." He (the Prophet ﷺ) said, "Go to so-and-so, for he had equipped himself (for fighting) but he fell ill." So he (the young man) went to him and said, "Messenger of Allah ﷺ sends you his greetings and says that you should give me the equipment that you have provided yourself with." The man said (to his wife or servant): "O so-and-so, give him the equipment I have collected for myself and do not withhold anything from him. By Allah, if you withhold anything from him, we will not be blessed therein." [Muslim]

COMMENTARY

This hadeeth mentioned by the author – may Allah shower blessings on him -, indicates guiding toward goodness. A man came

to the Prophet (ﷺ) requesting from him to be equipped for battle. The Prophet (ﷺ) directed him to another man who had prepared himself with his riding animal and other travel necessities but fell sick and unable to go out for the Jihad.

Consequently, the man went to this fellow and told him what the Prophet (ﷺ) had said. He also said to his wife, “Bring out what I had prepared and do not withhold anything from him. By Allah! Allah will not bless whatever you hold back from it.”

This contains evidence that if a person directs another to a good deed, he will be rewarded for it; and it had been mentioned that, “Whoever guides to good gets the like of the reward of the doer.”⁽¹⁾

It also contains evidence that whoever intends a good deed but was prevented by illness should hand what he got ready for the good deed to whomever will carry it out so that the full reward is written down for him. This is because if a person falls sick after intending a good deed and actually preparing for it, the full reward shall be written for him – and all praise is due to Allah. Allah – the Exalted – says:

﴿وَمَنْ هَاجَرَ فِي سَبِيلِ اللَّهِ يَحِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

“And whosoever leaves his home as an emigrant to Allah and His Messenger and death overtake him, his reward is then surely incumbent upon Allah” (An Nisaa: 100).

It also contains proof from the statements of the companions - may Allah be pleased with them all – that when a person prepares something to hand out in a good cause, it is best is to go ahead with it. For example, if you intend to give some money in charity and you set it aside to give in charity or in the mosque or a foundation and the like, you have the choice to hold back. Because as long as the funds have not reached the designated place, it is still in your hand. However, the best thing is to implement the plan and not hold back so that you count among the vanguards of goodness.

Allah alone grants success.

CHAPTER: ON COOPERATING UPON

1 Reported by Muslim, Book of Leadership, Chapter of Assisting the One Who Fights in the Cause of Allah, no: (1893).

RIGHTEOUSNESS AND PIETY

COMMENTARY

The author - may Allah shower blessings on him - said, "Chapter on Cooperating Upon Righteousness and Piety." The word, *At-Taa'wun* (in the Arabic text translated as 'cooperating') means *At-Tasaa'ud* (mutually helping); that people support one another upon virtue and righteousness. *Al-Birr* means doing good, and *at-Taqwa* refers to avoiding evil.

And that is for the fact that people act in (either of) two ways: in what entails good or that which involves evil. As for what brings about good, cooperating upon it means that you help your brother to achieve it, you make the matter easy for him, whether this (matter) is connected to you or others. However, as regards evil, mutual support upon it is for you to guard against it; you avoid it as much as you can, and you guide whoever may fall into it to leave it and the likes.

Concerning *Al-birr*; it refers to carrying out righteous acts, cooperating and helping one another to achieve it; making it easy for the people while *At-Taqwa* is staying away from evil, cooperating against it; preventing the people from doing it and warning them against it till the Ummah becomes a single unified nation.

The order in Allah's saying, "*And help you one another*" expresses obligation in obligatory matters and is supererogatory in recommended matters. Likewise *At-Taqwa*, it takes the ruling of obligation in prohibited matters and recommendation in the matters that are discouraged.

As for the second evidence regarding cooperating upon virtue and piety, it is what the author - may Allah shower blessings on him - mentioned in the context of *Soorat ul-Asr* where Allah, the most High, says:

﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لِرَبِّهِ خَسِيرٌ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا ۝﴾

﴿بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣﴾

"By Al 'Asr (the time) verily man is in loss except those who believe (in Islamic monotheism) and carry out righteous good

deeds and recommend one another to the truth and recommend one another to patience.” (Al-’Asr: 1-3)

Allah – the Exalted - swore by *Al-’Asr* which is time; among men are some who occupy it with righteous deeds while others fill it with evil. So, He swore by the time due to the connection between what the swearing is made and the matter about which it is made, the deeds of the creatures.

He said, “*verily man is in loss*”: Mankind as a whole; believers and non-believers, the just and the transgressors, male and female; every human being is in loss. Loss of all his deeds, loss for him; he exhausts himself in worldly affairs without benefitting in the matters of the Hereafter. Except the individual who combines these four qualities: “*except those who believe (in the Islamic monotheism) and carry out righteous good deeds and recommend one another to the truth and recommend one another to patience.*”

So, they would rectify themselves with *Eemaan* and good deeds, and correct others by enjoining truth and patience.

Al-Eeman: This is belief in all that is incumbent to believe as Allah and His Messenger informed. The Messenger (ﷺ) explained it in his saying: “**Eemaan is that you believe in Allah, His angels, His books, His Messengers, the Last Day and the Preordainment - the good of it and the unwanted of it**”;⁽¹⁾ six pillars.

As for righteous deeds: This refers to whatever brings one closer to Allah; and a deed will only be righteous if it fulfills two conditions: Sincerity to Allah, the Mighty and Sublime, and following His Messenger (ﷺ).

***Al-Ikhlaas* for Allah** means, not intending to show-off your deeds to Allah’s creatures; having the intension to only seek the Face of Allah and the Home of the hereafter therewith.

As for following: it refers to following the Messenger (ﷺ) by not engaging in Innovation in the religion because even if the individual

1 Reported by Muslim, Book of Eeman, Chapter of *Eeman, Islam and Ihsaan*, no: (8) from the hadeeth of ‘Umar bin Al-Khattaab – may Allah be pleased with him.

were sincere in it, Innovation in the religion will be rejected: “Whoever does an act without our approval will have it rejected.”⁽¹⁾ Likewise, worship done in accordance to the *Sunnah* but involving show-off will be rejected according to His saying, the Exalted: “I am the most free of any partners of those who are joined in association. Whoever does a deed joining a partner with me in it, I will abandon him and what in which he joined.”⁽²⁾ This is a *Hadeeth Qudsee*.

Concerning his saying: “*and recommend one another to the truth*” i.e., they mutually counsel one another to follow the truth, what the Messengers (ﷺ) have brought.

“...and they give advice to one another to be patient on it (the truth)”: because the mind requires patience to give righteous deeds, avoid the forbidden matters and bear the painful things Allah decrees.

Imam Shaaf’ee - may Allah shower blessings on him - said, “If Allah had not revealed any other chapter except this for His servants; it would have suffice them”owing to its being clear and concise.

We ask Allah, the Exalted, to make you and me among the true believers who do good deeds, who enjoin one another to follow the truth and encourage each other upon patience. Verily, He is All-Hearing and Near.

HADEETH 177

عَنْ أَبِي عَبْدِ الرَّحْمَنِ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَبِيُّ
اللَّهِ ﷺ: «مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا وَمَنْ خَلَفَ غَازِيًا فِي
أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا» مُتَّفَقٌ عَلَيْهِ .

Khalid Al-Juhani رَضِيَ اللَّهُ عَنْهُ reported: The Prophet ﷺ said, “He who equips a warrior in the way of Allah (will get the reward of the one who has actually gone for Jihad); and he who looks after the family of a warrior in the way of Allah will get the reward of the

1 Its reference had preceded.

2 Reported by Muslim, Book of Ascetics, Chapter of the one who associates partners with Allah in his action, no: (2985).

one who has gone for Jihad.” [Al-Bukhari and Muslim]

COMMENTARY

The author, may Allah shower blessings on him, mentioned under the chapter of Cooperating upon Virtue and Piety, the authentic narration from the Prophet (ﷺ) that: “Whoever equips a fighter in the cause of Allah has indeed fought, and whosoever properly looks after the family of the fighter while he is away has fought too.” This is from the aspects of cooperating upon virtue and righteousness. So, when a person equips a fighter i.e., with his ride, provision and weapon; three things: the ride, provision and weapon; if he provides him these things, then he has fought. That is to say, the reward of a fighter will be written down for him because he helped him perform a righteous deed.

Likewise the one who looks after the fighter’s family in his absence; that is to say – for instance -, the fighter wanted to set out for battle but became disturbed about who will provide the needs of his family, and so, one of the Muslims volunteers and he says, “take proper care of my family in my absence.” This volunteer will have the reward of the fighter because he has helped him.

Hence, supporting the fighter may be in two ways:

One: to help him provide the ride, provision and weapon; and

Two: to support him by taking care of his family in his absence; this is of the greatest aspects of support.

Many are troubled about who will take care of their families; so if the person looks after his family in a good way, he has indeed fought.

An instance was what occurred to Alee bin Abee Taalib - may Allah shower blessings on him – when Allah’s Messenger (sallaAllahu alayhi wasallam) appointed him to look after his family while he was away during the Tabuk campaign. Alee – may Allah be pleased with him - then said, “O Messenger of Allah, will you leave me behind with women and children?” The Prophet (ﷺ) then replied, “Will it not please you that you are to me as Haroon was with Moosa except that there will be no prophet after me?”⁽¹⁾ That is, that I appoint you to

1 Reported by Al-Bukhaari, Book of the Virtues of the Messenger’s Companions, Chapter of the Virtues of Alee..., (3706), and Muslim, the Book of the Virtues of the Companions, Chapter of the Virtues of Alee bin Abee Taalib, no: (2404).

look after my family as Moosa left Haroon – may Allah’s peace and blessings be upon them both – to take care of his people when he (i.e., Moosa) went to the meet his Lord.

It is deduced from the case of the fighter that, whoever helps a person regarding obedience to Allah will have the like of his reward. For instance, if you help a student of knowledge by buying books for him, rent a residence, helping him with his expenses or similar matters, you will surely have the like of his reward without reducing anything from his rewards.

Likewise if you help the one who wants to observe the Prayer by facilitating his needs regarding his Prayer such as his place, clothing, water for ablution, or any other thing, reward shall be recorded for you because of that.

Hence, the general principle is that: Whoever helps a person in the course of obedience to Allah will earn the like of his reward without reducing anything from the person’s reward.

Allah alone grants success.

HADEETH 179

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ لَقِيَ رَكْبًا بِالرَّوْحَاءِ فَقَالَ: «مَنِ الْقَوْمُ؟» قَالُوا: الْمُسْلِمُونَ، فَقَالُوا: مَنْ أَنْتَ؟ قَالَ: «رَسُولُ اللَّهِ» فَرَفَعَتْ إِلَيْهِ امْرَأَةٌ صَبِيًّا فَقَالَتْ: أَلِهَذَا حَجٌّ؟ قَالَ: «نَعَمْ وَلَكِ أَجْرٌ» رَوَاهُ مُسْلِمٌ .

Ibn ‘Abbas ؓ reported: Messenger of Allah ﷺ came across a party of mounted men at Ar-Rauha and asked them, “Who are you?” They answered: “We are Muslims, and who are you?” He said, “I am the Messenger of Allah.” A woman from among them lifted a boy up to him and asked: “Can this one go on Hajj ?” He ؓ said, “Yes, and you will have the reward.” [Muslim]

COMMENTARY

The author, may Allah shower blessings on him, said in what he

related from Abdullah bin Abbass, may Allah be pleased with them both, that the Prophet (ﷺ) met a caravan at Rawhaa - a place between Makkah and Madeenah -, during the Farewell Pilgrimage and asked them, "Who are those?" They answered: "We are Muslims." They enquired, "Who are you?" He (ﷺ) said, "I am the Messenger of Allah." Then a woman raised up a child to him and enquired, "Does this one have the Hajj?" The Prophet (ﷺ) answered, "Yes, and you have a reward too."

One of the points of benefit – amongst others – is that for which the author mentioned it here; whoever helps a person on an act of obedience will have a reward. In this case, this woman would care for the child when he gets into the state of consecration for the Hajj rites, during the circumambulation, the swift movements between Safa and Marwa, the stay (at Al-'Arafat) and others. So he said, "He will have the Hajj and you, a reward."

This is similar to the previous narration regarding the one who equips a fighter or takes care of his family during his absence that he will get the reward of a fighter.

Another lesson in this hadeeth is that: It is necessary for the individual to enquire about what he knows not when the need arises. The Messenger of Allah (ﷺ) asked, "Who are those"; he feared they could be enemies who could betray or plot. However, without necessity, it is not appropriate asking a person, saying, "Who are you?" This is because it may translate into prying into what does not concern you, and: "It is from the soundness of a person's Islam that he leaves off what does not concern him."⁽¹⁾

But if the situation demands that, then you should ask, in order to remove any ambiguity.

And this hadeeth contains evidence that, a person describing himself with praiseworthy attributes, when he only intends to convey fact and not out of self-conceit, is not blameworthy. When these companions – may Allah be pleased with them - were asked about their identity, they said they were Muslims; and there is no doubt that Islam is an attribute of extolment. Hence, if a person says about himself that, "I am a Muslim", "I am a *Mu'min*" or similar other statements just by way

1 Reported by At-Tirmidhee, Book of Ascetics, Chapter of the one who says a thing to amuse the people, no. (2317), and Ibn Maajah, Book of Trials, Chapter of Holding Back from Speech During Tribulations, no. (3976).

giving information and not out of pride, then there is nothing wrong with that.

Similarly, when he says it by way of mentioning Allah's bounty on him; if he says –for instance –, “All praise belong to Allah who has made me one of the Muslims” or similar statements, there is no harm in it. Rather, it becomes admirable, in as much as it does not include any prohibition.

Equally, among the benefits of this hadeeth is that, when a person qualifies himself with an attribute he possesses without pride, this will not be counted as part of self-praise or self-purification that Allah has prohibited in His saying:

﴿فَلَا تُزَكُّوْا اَنْفُسَكُمْ هُوَ اَعْلَمُ بِمَنِ اتَّقَى﴾ (۳۲)

“So ascribe not purity to yourselves. He knows best who fears Allah and keeps his duty to Him.” (An-Najm: 32).

It also includes the point that: It is essential for the individual to avail himself of the presence of a scholar. When the Messenger of Allah (ﷺ) answered them that he was Allah's Messenger, they began to ask him questions. So it is necessary for the individual to effectively utilize the opportunity of the presence of a scholar in order to ask him what is obscure to him.

Among its benefits also is that: If the guardian gets a reward if he performs the Hajj with his child. The Hajj will be for the kid and not the guardian. It is commonly held among the masses that a child's Hajj is for his parents; this is rather baseless. Rather, the Hajj of a child is for him according to the saying of the Prophet (ﷺ) when the woman asked, “Does this have the Hajj?” And he – ﷺ - answered, “Yes, and you have a reward.” Hence, the Hajj is his. In addition, it should be known that rewards will be written down for every minor but not sins.

Depending on his saying that the child has the Hajj, some of the scholars say: when a child assumes the consecration for the pilgrimage, it becomes incumbent on him to observe the entire obligations of Hajj. Hence, the circumambulation, the movement between Safa and Marwa, staying at the 'Arafah, sleeping overnight at Muzdalifah and Mina and throwing pebbles all become mandatory on him. So, he should observe whatever he could and what he is unable to perform

should be done on his behalf except the circumambulation and the movement between Safa and Marwa. He should be taken to perform them.

Some scholars say: there is nothing wrong if a child exits consecration even without any reason since the pen has been raised up for him and he is not even among the legally responsible. Moreover, it cannot be held that: the supererogatory Hajj is like the obligatory Hajj from which one may not exit at will and the child is only observing supererogatory Hajj, he must not exit. More over, the child is not legally responsible. Hence, we must not hold it mandatory for him while he is not legally responsible. This is the opinion of Aboo Haneefah – may Allah shower blessings on him –; that it is not mandatory for a child to complete the Hajj rites or avoid its restrictions, and that whatever he is able to perform is accepted and whatever he leaves is allowed.

Many give this practice these days; they make their children enter the consecration for the Hajj and then, the child becomes tired and refuses to complete the rites before exiting consecration. According to the opinion of the majority of the scholars, it is necessary we compel him to complete it. However, based on the opinion from the school of Aboo Haneefah – may Allah shower blessings on him -, which was given some preference by the author of *Al-Furoo'* – may Allah shower blessings on him -, one of the students from the school of Imam Ahmad, and a student of *Shaykh al-Islam* Ibn Taimiyyah – may Allah shower blessings on them all -, the child should not be mandated since he is not legally responsible.

In addition, the hadeeth points to the fact that, a child, even if he still not discerning, has a sound Hajj. However, how then will his intention be sound since he is still not discerning? The scholars say: His guardian should make the intention in his own mind and on behalf of the child that he is entering the kid into the state of consecration and perform any rite the child becomes unable to observe.

In this connection, I like to explain whether it is compulsory for the individual who has already commenced the rites of Hajj to specifically make the intention for circumambulating the House, moving between Safa and Marwa and the throwing of pebbles or not?

There is a difference among scholars regarding this issue. Some of them hold that: If a person enters consecration for Hajj, he makes

the circumambulation and the Safa-Marwa movement based on the first intention. Meaning that, he would not renew his intention before the circumambulation nor the Safa-Marwa movement, and his Hajj is certainly sound. In addition, the circumambulation, Safa-Marwa movement, the stay at Arafah, pelting the pebbles and passing the night (at Muzdalifah) are all integral parts of the worship; so, the first intention suffices.

This is similar to a person who intends to observe the Prayer and makes the intention at the time of its commencement; it is not necessary for him to differently make intention for the bowing, prostration, standing or sitting because they are all necessary parts of a single worship. Likewise the Hajj.

It is only appropriate to advance such an opinion in specific situations of constraint; that is to say – for instance -, if a person comes and asks, “I entered the Masjid al-Haram (the Sacred Mosque at Makkah), I made the circumambulation, and at that time, I did not make any intention.” Here then, it is necessary to give a legal opinion that there is nothing on him, and that his circumambulation is sound. However, as regards moving between Safa and Marwa, it is necessary to say, “If you make intention, that is better.”

At any rate, it is necessary to make the intention for the circumambulation of the Ka’bah but if the individual forgets to specify (the intention), whether the circumambulation is that which makes a pillar of Hajj or just a supererogatory act or similar actions.

Allah knows best.

HADEETH 180

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْحَازِنُ الْمُسْلِمُ الْأَمِينُ الَّذِي يُنْفِذُ مَا أُمِرَ بِهِ، فَيُعْطِيهِ كَامِلًا مُؤَفَّرًا، طَيِّبَةً بِهِ نَفْسُهُ فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ أَحَدُ الْمُتَصَدِّقِينَ» متفق عليه .

Abu Musa رضي الله عنه reported: The Prophet ﷺ said, “The honest Muslim trustee who carries out duties assigned to him (in another narration he said, “Who gives”), and he gives that in full, with his heart overflowing with cheerfulness, to whom he is ordered, he is

one of the two givers of charity.” [Al-Bukhari and Muslim]

COMMENTARY

The author- may Allah shower blessings on him- said in what he related from Aboo Moosa Al-Asha’ree- may Allah be pleased with him- that the Prophet (ﷺ) said, “The honest Muslim trustee who carries out the duties assigned to him, giving it out completely and abundantly with his heart being overflowing with cheerfulness to whom he is ordered is one of the *Mutasadiqeen* (those who give charity).” Agreed Upon.

That is, *al-Khaazin* (as it occurs in the Arabic text and rendered as, *trustee*) is the subject while “one of those who gives in charity” occurs as its predicate (in a subject-predicate syntax). That is to say, the trustee that combines these four qualities: being a Muslim, honest, who implements what he is ordered and is pleased with it.

He is a Muslim, by way of cautioning against the disbeliever. If the keeper is a disbeliever even if he is honest at implementing the orders he receives will have no reward since the disbelievers will have no recompense of good in the Hereafter for the good they do (here on the earth). Allah, the Exalted, says:

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ٢٣﴾

“And we shall turn to whatever deeds they (disbelievers) did, and we shall make such deed a s scattered fleeting particles of dust.” (Al-Furqaan: 23)

And He, the Exalted, says:

﴿وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا

وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ٢٧﴾

“And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and the hereafter, and they will be the dwellers of the fire. They will abide therein forever.” (Al Baqarah: 217)

However if he does good and thereafter accepts Islam, he would

have become a Muslim upon his past good and will be given his reward.

The second attribute: Honest i.e., he discharges what he is entrusted with. So he would protect the wealth and neither corrupt nor waste it nor transgress regarding it.

The third attribute: He carries out what he is ordered. Some of the people are honest but lazy. But here, the person was honest and implemented whatever he is ordered, and so, he combines both ability and honesty.

The fourth attribute: That is pleased with it. If he carries out orders and gives out what he is ordered delightfully; that is to say, he does not remind the taker the favor or try to show supremacy over him therewith. He rather gives pleasantly; such a person will be one of the charity-givers even though he has not handed out any penny of his own.

For instance: A man has some money with him. Being the treasury keeper and a honest Muslim who discharges the others he receives and hands the money to the receivers pleasantly. If the owner of the treasury says, "O so-and-so, give this poor fellow ten thousand Riyals." He gives the person as the Prophet (ﷺ) described. Such an individual is like the person who gave out the ten thousand Riyals, without any reduction from the reward of the original owner of the money. It is a favor from Allah - the Mighty and Sublime.

This hadeeth contains evidence for the excellence of keeping trust and the excellence of implementing what one is charged with and not being negligent regarding it.

It also contains evidence that cooperating upon virtue and righteousness earns the supporter the like of the reward of the actual doer. This is Allah's Bounty and He bestows it upon whomever He wishes.

Allah alone grants success.

22

CHAPTER

GIVING COUNSEL

The author, may Allah shower blessings on him, said: Chapter of Giving Counsel. *An-Naseehah* is giving sincere advice to others. This means that the person loves goodness for his brother and invites him to it; he would explain it to him and encourage him to do it. The Prophet (ﷺ) has made the entire Religion to mean counseling when he said, “The religion is counseling” three times. They asked, “To whom, O messenger of Allah?”

He answered, “To Allah, His Book, His Messenger and to the leaders of the Muslims and their masses.”⁽¹⁾ The opposite of *An-Naseehah* (sincere counsel) is *Al-Makr* (betrayal), *Gishsh* (deception), *Khiyaanah* (infraction) and *Khade'ah* (fraud).

Then the author began this chapter with three verses.

The first verse: Allah's saying – the Exalted –

“The believers are nothing else than brothers” (al-Hujuraat: 10).

That is, if brotherhood is truly established among them and they imbibe it, such brotherliness will translate to giving one another sincere counsel.

It is mandatory upon the Muslims to be as Allah the Mighty and Sublime has mentioned of them, “*the believers are nothing else but brothers.*” They are brothers in the Religion; and brotherhood in the religion is stronger than that of lineage. In fact, brotherhood of lineage without religion is really nothing. Hence, Allah, the Exalted, answered Nooh when he asked,

“O my Lord! Verily, my son is of my family! And certainly, Your promise is true.”

1 Reported by Muslim, Book of *Eeman*, Chapter of Explanation that the Religion is Giving Sincere Advice; no: (55).

He, the Exalted, said,

﴿إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ﴾ (٤٦)

“He is not of your family; verily his work is unrighteousness.”
(Hud: 46)

As for the believers, even if their countries are far apart and their languages differ, they are certainly brothers in any case. And a brother should be a sincere counselor to his brother; exposing him to good, explaining it to him and inviting him to it.

As for the second verse: It is the saying of Nooh, the first of the messengers, when he told his people while inviting them to Allah:

﴿وَأَنْصَحُكُمْ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾ (١٢)

“And I give sincere advice to you for I know from Allah what you know not.” (al-A'raf: 62)

Meaning, I am neither a cheat nor an imposter nor deceiver to you; I am rather a sincere adviser to you.

Concerning the third verse: that was Allah's saying about Hud – may Allah's peace and blessings be upon him –

“And I am a trustworthy adviser for you.”

In any case, it is compulsory for a person to be a sincere adviser to his brothers; showing good to them, inviting them to it so that the faith-based brotherhood is realized.

Allah Alone grants success.

HADEETH 181

فَالأَوَّلُ: عَنْ أَبِي رُقَيْةٍ تَمِيمِ بْنِ أَوْسٍ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «الدِّينُ النَّصِيحَةُ» قُلْنَا: لِمَنْ؟ قَالَ: «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ» رَوَاهُ مُسْلِمٌ .

Tamim bin Aus Ad-Dari رضي الله عنه reported: The Prophet ﷺ said, ‘Ad-Deen is sincerity.’ We said: “For whom?” He replied, “For Allah, His Book, His Messenger and for the leaders of the Muslims and

their masses.” [Muslim]

The author, may Allah the Exalted have mercy on him, mentioned three hadeeths in the Chapter of Giving Sincere Counsel. The first hadeeth is from Tameem bin Aws Ad-Daaree, may Allah be pleased with him, that the Prophet (ﷺ) said: “Religion is giving sincere advice, religion is sincere advice, religion is sincere advice.”

He- ﷺ - repeated it three times that they may all listen attentively to what he says. We (i.e., the companions) enquired, “(Sincere Advice) to whom?” He (ﷺ) said, “To Allah, His Book, His messenger, the leaders of the Muslims and their masses”: sincere counsel is with regards to five matters:

An-Naseehah to Allah - the Mighty and Sublime - is by being sincere to Him, worshipping Him out of love and veneration. The servant should worship Allah - the Mighty and Sublime - out of love; so, he would obey His commands seeking to achieve love of Him; and out of reverence, such that he abstains from His prohibitions, out of fear of Him - the Mighty and Sublime.

From the aspects of *Naseehah* to Allah is that: the individual regularly remembers his Lord with his heart, tongue and limbs. As regards the heart, there is no limit to its giving remembrance of (Allah). The individual may give remembrance of Allah in his mind in any situation and in whatever he wishes and hears since all things have in them, signs that point to His Oneness, Greatness and Sovereignty. So, the individual would ponder over the creation of the heavens and the earth, the alteration of the night and day, engage in a study of Allah’s signs like the sun, the moon, the stars, the mountains, trees, animals and others, thereby giving remembrance of Allah - the Mighty and Sublime - in his mind.

Naseehah to Allah also includes being alert regarding Allah’s Laws. So, whenever His prohibitions are violated, the individual becomes jealous for Allah’s sake as the Prophet - ﷺ - would do. He (ﷺ) would not seek vengeance for himself - no matter what (the evil) people would say about him -, he never revenged just for himself. But when Allah’s injunctions were impunged, he was the toughest person to take vengeance from whoever had violated Allah’s Laws.⁽¹⁾

1 Based on the hadeeth of Aa’isha – may Allah be pleased with her -, reported by Muslim, Book of Virtues, Chapter of the Prophet’s Abstinence from Sins, And His Choice from Permissible Things..., no: (2328).

So, a person must have a high sense of responsibility towards his Lord; he should not hear anybody insulting or mocking Allah except that it arouses a sense of rejection in him. He would censure such an individual for that, even if it requires reporting to constituted Authority. That counts as from *Naseehah* for Allah – the Mighty and Sublime.

Naseehah to Allah includes defending the Religion of Allah, the Exalted, which He has legislated for His slaves, by quashing the plot of the plotters, replying the atheists who present the religion as a shackle to deny the people of their freedom. But in reality, Islam is a check on (absolute) freedom since the individual should necessarily be restrained by Allah's Legislations and Religion. When the individual refuses such restrain, he is controlled by the Devil; he will be upon the footsteps of the Devil.

The soul is ever active; no soul is ever in absolute passivity, they are busy whether upon good or evil. How nice is the saying of Ibn Qayyim – may Allah shower blessings on him - in his *Nooniyyah* that:

They flee from the servitude for which they were created

But became afflicted with servitude to the soul and Satan!

That is, they turned away from the servitude for which they were created; Allah's worship. He – the Exalted - says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

“And I (Allah) created not the jinn and mankind except that they should worship Me (alone).” [Adh-Dhaariyaat: 56]

But they fled from this servitude, the epitome of freedom and felicity, to the servitude of soul and the Devil. And the human soul – and ask Allah's refuge from its evil - enthralls man by dictating evil desires to him such that he becomes controlled by its base desires; and when lust dominates, reasoning vanishes just as a poet has said:

Two intoxications: that of lust and drunkenness

When will the victim of these two intoxications regain his sense?

He describes someone that takes intoxicants - and the refuge is with Allah – saying that he is ensnarled from two angles; mental loss due to lust and tipsiness due to drunkenness. So, when will such doubly afflicted individual come back to sense?! Recovery is clearly farfetched

for such persons.

In a nutshell, the individual must worship Allah, the Mighty and Sublime, and not the desire or Devil in order to be free from the shackles which will destroy him and not bring him any benefit.

From the aspects of giving *Naseehah* regarding Allah – the Mighty and Sublime – is that he becomes a propagator of Allah’s Religion among His slaves as was the position of all the messengers. They were callers to Allah, inviting the people to Allah - the Mighty and Sublime - as He said about them:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ﴾ (٣٦)

“And verily we have sent among every Ummah (community, nation) a messenger (proclaiming) worship Allah (Alone) and avoid Taghut (all false deities). Then of them were some who Allah guided and of them were some upon whom the straying was justified.” (An-Nahl: 36)

His saying, *“...then of them”* refers to the Ummah in which the messenger was raised. We ask Allah to guide you and us to His straight path.

Then he said, *“and His Book”* i.e., from the Religion is *Naseehah* regarding Allah’s Book, and this includes the Book of Allah sent down to Muhammad (ﷺ) and those revealed before it. Giving *Naseehah* regarding these books is by accepting their reports; that is to say, we must believe what they inform us as true.

But with regard to the Qur’aan, it is clear since the Qur’aan - and to Allah is all praise - was conveyed through numerous chains right from the time of the Prophet (ﷺ) to our present day and it (will remain guarded) until Allah – the Mighty and Sublime - will raise it up (to the heavens) at the end of Time. The young and the old read it. As for the previous books, they had been altered, revised and changed, even though the authentic reports they contained should be accept and the authenticity of their rulings should be affirmed. Nevertheless, we do not worship (Allah) with the rulings of the previous books except as proven from our *Sharee’ah*.

From the aspects of *Naseehah* regarding Allah’s Book is for one to

defend it. We should refute whoever changes it - whether in terms of its expressions or meanings. Similarly, we should rebut whoever thinks it contains deficiency or additions. The *Rawafid* (the extreme Shia), for example, claim that Qur'aan is incomplete; that the Qur'aan revealed to Muhammad (ﷺ) was more than what the Muslims have with them today thereby contradicting the Consensus of the Muslims. The Qur'aan - and to Allah belongs all praise - has nothing missed out of it; whoever claims that something was missed out of it has belied Allah's saying - the Exalted -:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

“Verily it is We who have sent down the Dhikr (i.e. Qur'aan) and surely We will guard it (from corruption).” (Al-Hijr: 9).

Allah – the Mighty and Sublime – promised to protect it. Therefore, whoever claims that even a single letter has missed out from it has belied Allah - the Mighty and sublime. Therefore, it is obligatory for him to repent and return to Allah from such apostasy!

Likewise, *Naseehah* regarding Allah's Book includes spreading its meaning among the Muslims; the correct meaning, consistent with the basic meanings of its expressions without changing or altering it. When he sits in a gathering, from the aspects of goodness and *Naseehah* regarding Allah's Book is cite a verse from it, explain it to the people and expounding on its meaning - most especially the verses which are often recited among Muslims. An example of such portions is the *Fatihah*. It is one of the pillars of the Prayer in every unit of the Prayer for the Imam, those observing the Prayer behind him, and the individual performing the Prayer alone. Hence, the people need to understand its meaning. If he then explains it to the people clearly, then that is from the aspects of giving *Naseehah* to Allah's Book.

Another way of giving *Naseehah* concerning Allah's Book is believing that Allah has actually spoken this Qur'aan, and that it is His word – the Mighty and Sublime -, in expression and meanings. The words were neither mere expressions without meanings nor meanings without expressions. Rather, it is Allah's word in word and in meaning; He uttered it and Jibreel received it from Him, and then, descended with it to Muhammad (ﷺ). Allah – the Exalted – said,

“And truly, this (i.e., the Qur'aan) is a revelation from the Lord of

the 'Aalamin (mankind, Jinn and all that exists) which the trustworthy Ruh (Jibreel) has brought down upon your heart (O Muhammad) that you may be (one) of the warners, in the plain Arabic language." (Ash-Shu'araa: 192 – 195)

Think about Allah's saying: "*upon your heart*" coupled with the fact that the Messenger (ﷺ) heard it with his two ears. However, if what the ear hears does not get to the heart, it does not stay in the mind. Nothing remains within the level of consciousness except what reaches the heart through the ear or the eyes, touching with the hands, smelling with the nose or tasting with the mouth. The command center matters most, and that is the heart.

Hence, He says:

"...upon your heart that you may be (one) of the warners."

Based on this, it is not part of *Naseehah* for one to say, "This Qur'aan is equivalent to Allah's word but not Allah's word (in the real sense)" or that, "it is one of the creations of Allah" or similar thoughts. Rather, giving *Naseehah* regarding the Qur'an deserves believing that it is Allah's word in reality, in meaning and expression.

Also, from the aspects of *Naseehah* concerning the Book of Allah - the Mighty and Sublime -, is for the individual to honour this noble Qur'aan such as not to touch it except when pure from the two (states of) impurities: the major and minor. The Prophet (ﷺ) had said, "**No one should touch the Qur'aan except a pure person.**"⁽¹⁾ Alternatively, he may touch it through a covering since the one who handles a barrier (to his own hand) would not have actually touched it. It is essential, even though not by the way of obligation, that one does not read Qur'aan - even from the memory - except while in a state of purity since it forms an aspect of honoring the Qur'aan.

Equally, from *Naseehah* as regard the Book of Allah - the Mighty and Sublime - not to put it in a place of demean like the refuse dump and similar places which certainly mean demeaning the Book! Hence, it is necessary to warn against what some children do when they complete their studies in the schools; they drop their textbooks that contain among other things, a copy of the Qur'aan on roads, dustbins and the like – the refuge is with Allah.

However, there is no harm or sin placing the Qur'aan on a clean

1 Reported by Maalik in the Muwatta' (1/199).

ground since that does not entail degradation and mortification of the Qur'aan. Many do this during his prayer, the individual may drop the copy of Qur'aan he was reading before going for the prostration. Such should not be regarded as degrading or belittling the Qur'aan; there is nothing wrong with it. And Allah knows best.

As for the third, the Prophet (ﷺ) said, "and His Messenger": Giving *Naseehah* as regards Allah's Messenger (ﷺ) consists of (different) matters:

One: Complete belief in his message, and that Allah – the Exalted – sent him to the entire creation: the Arabs and Non-Arabs, the humans and the Jinns likewise. Allah – the Exalted – says:

﴿وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۖ﴾

"And we sent you as a messenger to Mankind." (An-Nisaa: 79)

Allah – the Exalted – says:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۖ﴾

"And we have sent you (O Muhammad) not but as a mercy for the Aalamin (Mankind, Jinn and all that exist) [Al-Anbiya:107]."

He also says:

"Blessed is He who sent down the criterion (of right and wrong) to His slave (Muhammad) that he may be a Warner to the Aalamin (mankind and Jinn)."

The verses on these are numerous. So you should believe that Muhammad is Allah's Messenger to all the creation, both the humans and the Jinns.

Two: Accepting what he tells, and that he is a trustworthy one who is trusted. Truthful in what he says and accepted in what he conveys from revelation; so he never lied nor was he belied.

Three: Sincerely following him by not exceeding the proper boundaries of his legislations nor reducing from it. So, you make him your model in all your acts of worship. The Messenger (ﷺ) is the Imam of this Ummah and its leader and it is not lawful for anyone to follow any other than him except if the person is an intermediary between

him and the Messenger (ﷺ). Such as when the person possesses the knowledge of the Sunnah you have not. Then, there is no harm in following him on condition that you take him (only) as a link between you and the legislations; and not that he is independent.

This must be so because; no one can independently establish a legislation except the Messenger (ﷺ) by Allah's command. As for anybody besides him, he would only be conveying the message from Allah's Messenger (ﷺ) as he -ﷺ- said, "Inform of me, even if it be a verse."

Four: Defending and protecting his *Sharee'ah*; defending it that no one reduces from it or adds any other thing to it. So the individual should wage war against the People of Innovation, in his sayings, actions, and creed since the entire Innovations are a single sort, and are all misguidance as the Messenger (ﷺ) said: "Every innovation is misguidance." No form of Innovation is exempted, whether those regarding sayings, actions or creed. Whatever opposes the Prophet's guidance and what he has conveyed in terms of creed, sayings or actions constitutes Innovation.

Hence, from the aspects of *Naseehah* concerning the Messenger of Allah (ﷺ) is to fight the People of Innovation the same way they wage war against the *Sunnah*. If they fight using their speech, then fight them with speech; if they fight with their actions then fight them with action: a commensurate response. This constitutes giving *Naseehah* to Allah's Messenger (ﷺ).

Five: Venerating, revering and loving his companions – may Allah be pleased with them all- since a person's companions are undoubtedly his exclusives among people and the most special to him. Thus, the companions – may Allah be pleased with them - are the best of generations because they are the companions of Allah's Messenger (ﷺ). So, whoever abuses, detests, defames or points to something to stun them has not given *Naseehah* the Messenger (ﷺ). Even if he claims to be sincere to the Messenger, he is a liar!

How would you be insulting the companions of the Messenger (ﷺ), hate them and still (claim to) love the Messenger and give *Naseehah* regarding him?! The Prophet (ﷺ) said, "A man is upon the religion of his intimate friend. Each of you should then appropriately consider

whom he befriends.”⁽¹⁾ So if this vicious liar will insult the companions of the Messenger (ﷺ), certainly, he has actually insulted the Messenger (ﷺ) and has not given *Naseehah* concerning him.

In fact it constitutes vilifying the *Sharee’ah* since these companions were the transmitters of the *Sharee’ah* to us – may Allah be pleased with them all. If they are suited for insult and revile, then the *Sharee’ah* becomes unreliable since its transmitters (based on this odious idea) are actually faulted and dispraised – and the refuge is with Allah. In fact, abusing the companions – may Allah be pleased with them all – constitutes abusing Allah – the Mighty and Sublime - and reviling His Wisdom for selecting people of dispraise as companions of His Prophet and for the conveyance of His Religion- we ask Allah for wellbeing.

Hence, from *Naseehah* regarding the Messenger (ﷺ) is loving his companions, revering them and venerating them. This is part of the Religion.

The fourth: He (ﷺ) said, “and the rulers of the Muslims”: *Al-A’immah* is a plural of the word, *Imam* (a ruler). Here, it refers to the individual who is emulated and whose orders are carried out. It has two classes: leadership in the Religion and leadership regarding authority.

Leadership in the Religion is in the hands of the scholars. The scholars of religion are the leaders of the Religion; they direct people to Allah’s Book, they guide them to it and make Allah’s *Sharee’ah* known to them. Allah - the Exalted - said in regarding the supplication of the faithful slaves of the Most Gracious:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ

إِمَامًا ۝ۖ﴾

“Our Lord, Bestow on us from our wives and our offspring the comfort of our eyes and make us leaders of the *Muttaqoon* (the pious).” (Al-Furqaan: 74).

They do not ask Allah for state or emirate leadership; rather, they

1 Reported by Abou Dawood, Book of Manners, Chapter of the one who is ordered to sit, no: (4833), and At-Tirmidhee, the Book of Ascetics, Chapter no: (45), hadeeth no: (2378), and he said: *Hasan Gareeb*.

ask Allah – the Exalted - for leadership in religion because the slaves of the Most Gracious do not desire authority over people neither do they seek empire. Rather, the Messenger of Allah (ﷺ) said to Abdur-Rahman bin Samurah – may Allah be pleased with him: “Do not ask to be made a leader because if you are given out of (your) requesting you shall be left with it, but if you are given without asking for it, you shall be helped on it.”⁽¹⁾ Instead, they (the believers) supplicate for leadership in religion regarding which Allah – the Exalted – says:

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾﴾

“And we make from among them, leaders giving guidance under Our Command , when they were patient and believed with certainty in Our Ayât (signs and proofs).” (as-Sajdah: 24)

He said: “...leaders, giving guidance under our command.”

And giving Naseehah as regard the leaders of the Muslims in the religion and knowledge is for the individual to be prompt in acquiring their knowledge. They are the links between the Messenger (ﷺ) and his Ummah. So one should promptly take knowledge from them as much as possible. Fortunately, the means are now much more in our times – and all praise belong to Allah -, through writing, recording, direct meeting (with the scholars) and other means - and all praise is to Allah.

So, the individual should learn from the scholars. His learning should be in a careful manner, not in haste, because if a person hastily learns, he may understand contrary to what his Shaykh dictates to him. Allah – the Exalted - has taught the Prophet (ﷺ) this etiquette. He – the Exalted - says:

﴿لَا تَحْرُكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۚ ﴿١٧﴾ فَإِذَا قَرَأَهُ فَأَنعِقْ بِهِ ۚ ﴿١٨﴾﴾

“Move not your tongue concerning (the Qur’aan) to make haste there with it is for us to collect it and to give you (O Muhammad the ability to recite it (the Qur’aan) and when we have recited it

1 Reported by Al-Bukhaari, the Book of Making Oaths and Swearing, Chapter of His saying: “Allah will not punish you for what is unintentional”, no: (6622), and Muslim, the Book of Making Oaths, the Chapter of the Recommendation for the one who takes an oaths and thereafter finds other than it better than it, no: (1652).

to you then follow its recital.” (Al-Qiyaamah: 16 – 18)

This was because the Prophet (ﷺ) used to hastily follow Jibreel – peace be upon him - when he reads the Qur’aan to him. Hence, Allah - the Exalted - says:

“Move not your tongue concerning (the Qur’aan, O Muhammad) to make haste therewith.”

That is, do not move the tongue - even if secretly - until Jibreel finishes his reading; thereafter, you should recite.

“Then it is for us (Allah) to make it clear”: The Lord - Sublime is He and Exalted – promised its meaning. That is to say, you will not forget it; even though, the expectation is that if a person keeps silent until the teacher finishes his recitation, he may forget some sentences, but Allah - the Mighty and Sublime - assured: *“then it is for us (Allah) to make it clear”*.

Also, from the *Naseehah* concerning the scholars of the Muslims is that one does not go about probing their faults, shortcomings and mistakes. They are not infallible, they may slip or make mistakes. The entirety of the children of Adam makes mistakes; but the best of those who make mistakes are those who repent (from them). Most especially, the student needs to be the finest of people in bearing the mistakes of his Shaykh, and he should call his attention to it. How often does a person benefit from his students; they point out some of his mistakes whether they relate to intellectual matters or actions and others; man is human.

Nevertheless, the important thing is not to be inquisitive in probing for faults. It is narrated in the hadeeth that; **“O you assembly of those who (only) believe with their tongues and Eeman has not entered their hearts! Do not hurt the Muslims nor find their faults. Whoever looks for the faults of his brother, Allah will expose him even inside his mother’s house.”**⁽¹⁾ This (hadeeth) relates to the Muslims in general; then, how about (when that has to do with) the scholars?!

Those who gather the stumbles of the scholars in order to vilify

1 Reported by At-Tirmidhee, Book of Benevolence and Relationship, Chapter of what is reported on honoring the believer; no. (3020) from the hadeeth of Ibn Umar, and Aboo Dawood, the Book of Manners, Chapter of Back-biting; no. (4880), from the hadeeth of Aboo Barzah Al-Aslamee, and Ahmad in the *Musnad* (4/421, 424) from the hadeeth of Abee Barzah, and also from the hadeeth of Thawbaan – may Allah be pleased with them all.

them are not only harming the scholars' persons; they also harm the knowledge they possess and the legislations that are learnt from them. When people lose confidence in them and become aware of their faults which would have remained in the cupboard but for the probe this tendentious individual. This belittles their reliance on the scholars along with the knowledge they possess. This constitutes serious crime against the *Sharee'ah* they convey, the *Sunnah* of the Messenger (ﷺ).

Based on that, it is from giving *Naseehah* to the leaders of the Muslims among the people of knowledge to protect their secrets and conceal them as much as you can. And you should not remain silent when you hear a thing (about them); call the attention of the scholar to it, research together with him and ask him; perhaps the news about him was even incorrect. Inaccurate things have been conveyed about us and others; but when people have lust or love for a thing – and we ask Allah for well-being, and they know a scholar whose saying is acceptable to the masses, they attribute the thing to him. Nevertheless, when you ask the person to whom the saying was attributed, he would say, "Never! I never said such a thing."

In fact the questioner might have erred in phrasing the question; so the scholar answers it based on the question while the questioner unfortunately take it along his own notions, and then the mistake occurs. The scholar might have even answered the question correctly after understanding it well but the questioner may take it wrongly and err in conveying it.

In any case, it is from aspects of *Naseehah* to the leaders of the Muslims in knowledge and religion that one does not probe their secrets. He should rather condone them. You should call him and say, "I heard such-and-such about you, is it true?" If he replies in the affirmative, then you may say, "I think this is a mistake and error" so that he may explain to you. And perhaps he may give an explanation you did not know which you took for an error from him. And perhaps something you are aware of might be unknown to him; you will certainly be thanked for it. The first Imam in the religion and authority in this Ummah after the Messenger (ﷺ), Aboo Bakr - may Allah be pleased with him - has said about himself when he delivered the first sermon (after he was made the Muslim leader) that: "If I become crooked, then you should straighten me." That is because man is human.

So, correct your brother especially the people of knowledge, because they are highly vulnerable; he is prone to mistakes and failings. The word, “vulnerable” encompasses the high and low; they occupy a very difficult position. If he is right, Allah – the Exalted – will guide numerous people through him but if he commits a mistake, many people will go astray through him. Therefore, a slip of a scholar is from the worst of slips.

Hence, I say: It is compulsory we protect the dignity of our scholars and defend them and make excuses for their mistakes. This does not prevent us from connecting with them, asking them, researching with them and dialoguing with them by way of giving *Naseehah* to them.

The second class of leadership is that regarding power; these are the rulers. Typically, they mostly commit more mistakes than the scholars do because owing to his authority, he may feel proud refraining from a sin. So, they may seek to affirm authority whether right or wrong. The rulers of the Muslims usually make more mistakes than the scholars except Allah wills otherwise.

Naseehah concerning them is that you avoid their shortcomings; we should not spread them among people. In addition, we should give advice to them according to our ability, directly if we are able to meet them, by writing if we are unable (to meet them), or by contacting those who can reach them if we are not able to write. This is because sometimes, one may not be able to write them, and even if he writes, it will not get to the ruler. As such, he should contact a person who can reach the ruler and get his attention; this is part of giving *Naseehah*.

As for publicizing their shortcomings, it is not assault against them alone but against the entire *Ummah*. This is because if the Muslim nation nurses grievances against their rulers, they disobey them and renounce them. As a result, chaos will occur, fear will prevail and safety will disappear. But if the people have good opinion of the rulers and hold them in esteem their commands and rules which do not contradict the *Sharee'ah* will be preserved.

The point here is that, the leaders of the Muslims comprise of two groups: leaders in religious matters, and they are the people of knowledge; and the leaders in authority, the rulers. If you wish, you can say: the Leaders of Explanation and the Leaders of Authority. The Leaders of Explanation are the scholars who explain (the religion) to

the people and the Leaders of Authority are the rulers who implement the *Sharee'ah* of Allah using authority. Hence, it is obligatory for us to admonish the leaders of the Muslims whether those in-charge of knowledge and clarification or those who wield power and authority.

We should strive to give *Naseehah* regarding them by defending them and covering their defects. Also, we should be with them whenever they err to explain their errors to them in private; because we may think that this scholar or this ruler has fallen into an error but when we discuss with him, it becomes clear to us that he was not mistaken as we have happened severally.

Similarly, information may reach us regarding a scholar or ruler but which are contrary to the truth. This may be due to insincerity of the informant, because some of the people – and the refuge is with Allah – desire to defame the scholars or rulers. So, the evil-minded would convey about them, something they did not say and attribute what they did not do to them. Therefore, it is imperative on us, whenever we hear something we consider to be an error about a scholar or a ruler by way of giving *Naseehah*, to discuss with them, explain the matter and clarify it so that they may return to sure knowledge.

As for the last part of the hadeeth, he –peace and blessings be upon him – said, “**and the generality of the Muslims.**” He – ﷺ - mentioned the leaders before the general masses because when the rulers are righteous, the masses will be righteous, and when the scholars are bad, the masses go bad. So he began with them.

It should be known that the leadership of the Muslims is not intended to mean the leaders who have the highest authority (only), it is rather more comprehensive. Everybody who has authority, even if it were in a school, is considered as part of the leaders of the Muslims. Hence, when we exchange sincere advice, he becomes righteous and those under him become righteous as well.

Naseehah regarding the generality of the Muslims is to love for them what you love for yourself, to direct good to them and guide them to the truth whenever they stray from it and remind them of it when they forget it. We should place them in position of brothers. This is because the Messenger (ﷺ) said, “**A Muslim is a brother to another Muslim.**”⁽¹⁾ He –alayhi as-salaam – also said, “A

1 Reported by Al-Bukhaari, the Book of Grievances, the Chapter on the Muslim

believer to believer is like a building; one part supports the other.”⁽¹⁾ He also said, “The similitude of the believers in their love, mercy and sympathy for one another is like a single (human) body, when an organ from it suffers pain the rest of the body invites one another for it with fever and sleeplessness.”⁽²⁾ If you feel a pain at the tip of any of your organs, this pain goes round the whole body; that is how you must be with the rest of the Muslims. So, when one of the Muslims groans from a pain it is as if the pain will return to you.

It should also be known also, that giving sincere advice is talking to the person privately, between you and him, because when you advise him secretly, you touch his mind and he knows that you are a sincere adviser. But if you speak against him in front of the people, pride in the sin may grab him; and then, he rejects the *Naseehah*. He may even think that you only wanted some revenge on him; to scold him and deride his status among people and as such, he does not accept your advice.

However, if it is made private, it becomes a great measure for it with him and value, and then he accepts.

We ask Allah to grant us success to do what He loves and is pleased with.

HADEETH 182&183

الثَّانِي: عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ. مُتَّفَقٌ عَلَيْهِ.
الثَّالِثُ: عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِإِخِيهِ مَا يُحِبُّ لِنَفْسِهِ» مُتَّفَقٌ عَلَيْهِ .

does not unjustly treat another Muslim..., no : (2442), and Muslim, the Book of Benevolence and Relationship, Chapter of the Prohibition of Injustice, no: (2580).

- 1 Reported by Al-Bukhaari, Book of Manners, Chapter of Being Merciful to People and Beasts, no: (6026), and Muslim, Book of Benevolence and Relationship, Chapter of the Mutual Mercy and Sympathy, no: (2585).
- 2 Reported by Al-Bukhaari, Book of Manners, Chapter of Being Merciful to People and Beasts (6011), and Muslim, Book of Benevolence and Relationship, Chapter on Mutual Mercy and Sympathy; no: (2586).

Jarir bin 'Abdullah ؓ reported: I made my covenant with Messenger of Allah ﷺ on the observance of Salat , payment of Zakat , and giving counsel to Muslim." [Al-Bukhari and Muslim]

Anas ؓ reported: The Prophet ﷺ said, "No one of you becomes a true believer until he likes for his brother what he likes for himself." [Al-Bukhari and Muslim]

COMMENTARY

The author, may Allah shower blessings on him, narrated on the authority of Jarir bin Abdullah Al-Bajalee – may Allah be pleased with him - who said: "I gave pledge to the Messenger of Allah to establish the Prayer, hand out the *Zakaah* and give sincere advice to every Muslim."

These are three things: a right entirely Allah, another right purely for all mankind and a shared right. As for the right that is for Allah alone, it is his saying: "to establish the Prayer."

The meaning of, "to establish the Prayer" is that one observes it appropriately as required. He should guard its time strictly, observe its pillars, obligations, conditions and perfect all that along with its recommended acts.

Included in this, with regard to men, is observing the Prayer in the mosques in congregation, this is from the aspects of establishing the Prayer. And whoever absents himself from the congregation, without any excuse, is a sinner! In fact, according to some scholars like *Shaykh al-Islam* Ibn Taimiyyah - may Allah shower blessings on him -, if he observes the Prayer without joining the congregation and short of a valid excuse, his Prayer is invalid and rejected. However, the majority of scholars opine that his Prayer is valid even though he sins therewith. This is the correct opinion.

The prayer of whoever abandons the congregational Prayer without a sound excuse is valid but he is a sinner. This is the weightier opinion. It is also the prominent opinion in the school of Imam Ahmad - may Allah be pleased with him -, and is the view of the majority of those who opine that congregational Prayer is compulsory.

Similarly, the Prayer must be observed with solemnity. *Al-Khushoo'* is the attentiveness and pondering over what one says or does in the Prayer. It is such an important matter because Prayer without it is like

a body without a soul. When you observe the Prayer absent-mindedly, you have only observed the Prayer with body movements. However, if you are attentive, you feel as if you are before Allah - the Mighty and Exalted, communing with Him with His words (Qur'aan), moving closer to Him through His remembrance and supplication. This is the essence of Prayer and its spirit.

Concerning his saying (ﷺ), “**to hand out the Zakaah**”: that is, giving it out to those who are entitled to it. This combines the right of Allah with the right of the slaves. As for its being a right of Allah, that is because Allah has made the *Zakaah* obligatory for His slaves and one of the pillars of Islam. But concerning its being a right of human beings, it is because of what it entails of fulfilling the needs of the needy ones, and other known benefits which are known regarding those entitled to receive the *Zakaah*.

Concerning his saying (ﷺ): “**and give sincere advice to every Muslim**”; this is the point of reference in this hadeeth vis-à-vis the chapter heading. That is to say, the individual should give sincere advice to every Muslim, a relative or a stranger, small or old, male or female.

Then, the manner of giving *Naseehah* to every Muslim is as he – ﷺ - mentioned in the hadeeth of Anas – may Allah be pleased with him – that: “None of you believes until he loves for his brother what he loves for himself.” This is sincere advice; that you love for your brothers, what you love for yourself such that you are happy with what makes them happy; and whatever displeases them borders you. You interact with them the way you love that they interact with you; and this aspect is extensive.

The Prophet (ﷺ) mentioned the Faith of whoever does not love for his brother what he loves for himself in all matters as false. The scholars explain such negation of Faith to mean: negating complete faith. That is to say, your faith will not be perfect until you love for your brother that which you would love for yourself. It is not intended to negate the *Eeman* in its entirety.

It is mentioned that after taking pledge from the Prophet (ﷺ) on giving advice to every Muslim, Jareer bin Abdullah Al-Bajalee -may Allah be pleased with him - bought a horse from a man for certain amount. After he had paid for it and taken it away, he discovered that

its value was more than he purchased it. He gave returned to him and gave what he reckoned to be its value. He said, “Your horse has more worth than (the price you gave)”, so he handed him what he considered its actual value. He turned to leave riding the horse but still discovered that the horse was still more valuable than what he even gave the second time.

So, he returned to him and said, “Your horse has more worth”, so he gave the seller what he considered to be its right value. Likewise, the third time until it got to eight hundred from an initial two hundred Dirham price. He did so because he had pledged to the Messenger of Allah (ﷺ) to give *Naseehah* to every Muslim.

When the Messenger (ﷺ) took pledge from anybody on a general matter, not peculiar to such a person, then it is general for everybody. So everyone has pledged to the Messenger of Allah (ﷺ) to give *Naseehah* to every Muslim; to establish the Prayer, give the Zakat, and be sincere to every Muslim.

Giving a pledge is a serious promise because, the word, *Al-Mubaya'ah* (as in the Arabic text literally meaning ‘mutual agreement’) is used to refer to buying and selling, and *Mu'aahadah* (mutual pledge) as Allah – the Exalted – says:

﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ﴾

“Verily, those who give (pledge) to you (O Muhammad) they are giving pledge to Allah.” (Al-Fath: 10)

It is referred to as *Mubaya'ah* because the two parties making the pledge stretch their hands to take hold of the other's, saying, “I pledge to do such-and-such.”

And Allah alone grants success.

22

CHAPTER

ENJOINING GOOD AND FORBIDDING EVIL COMMENTARY

The author- may Allah shower blessings on him- said: Chapter of Enjoining Good and Forbidding Evil. *Al-Ma'ruf* (as in the Arabic text rendered as 'Good') is all that the *Sharee'ah* recognizes and accepts whether such is speech-related acts of worship or action-related worship, hidden or apparent. And *Al-Munkar* (as in the Arabic text and rendered as 'Evil') is all that the *Sharee'ah* disapproves of and prohibits from the various forms of sins like disbelief, wickedness, disobedience, telling lies, backbiting, tale-bearing and others.

Enjoining good and forbidding evil is compulsory and a collective obligation; when enough people carry it out, the objective is achieved. However, if sufficient number of people do not execute it, it becomes obligatory upon every Muslim, as Allah - the Exalted says:

"Let there arise among you a group of people inviting to good, enjoining good forbidding al-Munkar (polytheism, disbelief and all evil acts)."

He began with "inviting to good", then "enjoining good and forbidding evil" owing to the fact that "inviting to good" precedes enjoining good and forbidding evil. "Inviting to good" means, explaining good to people; calling them to the Prayer, Zakat, Hajj, Fasting, kindness to parents, maintaining the bonds of kinship and similar matters. After this comes the turn to enjoin good and forbid evil. The individual would command good, saying (for example), "observe the Prayer" whether in a general manner or specifically by meeting a person negligent of the Prayer and adjuring him, "Observe the Prayer."

Then there is the third stage, effecting change, regarding which

the Prophet (ﷺ) said: “Whoever of you sees an evil should change it with his hand.” He (ﷺ) did not say, “he should prohibit it” because this stage supercedes one of mere condemnation; “if he is not capable then with his tongue, if he is not capable then with his mind.”⁽¹⁾ The tongue is the second stage of decrying evil. And if the individual can not disapprove it then he should abhor it, through disliking and abhorring the evil.

Enjoining good and forbidding evil has some requirements:

One: the individual must have knowledge of the good and the evil. If he has no knowledge of the good, then it is not permissible for him to enjoin it because he may enjoin a thing, thinking that it is good while it is actually, unknowing to him, an evil. Therefore, it is incumbent on him to have knowledge that such-and-such is of the good legislated by Allah – the Exalted - and His Messenger (ﷺ).

Similarly, he must have knowledge of the evil; that is to say, to understand that this is an evil. If he knows not, then he should not forbid it because he may decry a good thing which would be avoided on account of his disapproval. In the same vein, he may prohibit an essentially permissible act causing hardship to the slaves of Allah – the Exalted -, preventing them from that which Allah has made lawful for them! So, it is necessary for the individual to have knowledge of the evil (he seeks to forbid). Many of our zealous brothers hastily forbid lawful things they think to be evil, thereby bring difficulty upon Allah's slaves.

Therefore, it is obligatory that, you do not enjoin a thing except you know that it is a good deed, neither should you forbid a thing except that you are certain it is an evil.

The second thing: Being sure that the person (you seek to persuade to do good or avoid evil) has actually abandoned the good or committed the evil. Do not hold people based on mere accusation or assumption. Allah - the Exalted says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا﴾ (12)

“O you who believe! Avoid much suspicion, indeed some suspicions are sins. And spy not...” (Al-Hujuraat: 12).

1 Reported by Muslim, Book of Eeman, Chapter of Forbidding Evil Is From the Eeman, no: (49).

So, if you see a person not praying with you in the mosque, it is not necessarily certain therewith that he does not observe the Prayer in another mosque. In fact, he might well have prayed in another mosque or may some sort of valid excuse. So do not approach him in order to reprimand him until you are certain he absents himself without sound excuse.

Rightly, there is no harm asking him, saying, “O so-and-so, we noticed your absence in the mosque?” This is not wrong; but to censure him or, worse still, reproach him publicly is not allowed because you simply do not know whether perhaps he had observed his Prayer in another mosque or has some sort of valid excuse (not coming to the mosque).

Hence, the Prophet (ﷺ) would ask first before giving orders. It is authentically reported in *Saheeh Muslim* that a man entered on a Friday while the Prophet – ﷺ -was delivering the sermon. The man sat down without observing the two units of Prayer that precede sitting down in a mosque. The Prophet (ﷺ) enquired, “Have you observed the Prayer?” He replied, “No”, he – peace and blessings be upon him – then said, “Stand up and observe two units.”

He did not command him to offer the two units until he enquired whether he had observed it or not irrespective of the fact that, the man apparently entered and sat down without performing any Prayer. Nevertheless, the Messenger (ﷺ) feared that the man might have performed the Prayer while he – peace and blessings be upon him -knew not. Thus, he (ﷺ) asked, “have you observed the Prayer?” And the man answered that, “No”, and the Prophet (ﷺ) said, “Stand up and offer two units.”

Likewise, with respect to evil, it is not permissible for you to condemn a person until you are certain he has committed the evil. If you see a man and a woman in a car, for example, it is not allowed for you to rebuke him or the woman since she may well be one of his close relatives, (his wife), mother, daughter or other near relatives. Hence, do not censure him until you ascertain that the woman with him in the car is not one of his relatives eternally forbidding for him to marry (or wife); examples of this are many.

The point here is that, it is incumbent that the person certainly knows that an act is good so that he may enjoin it or evil in order to

forbid it. In addition, he must be sure that the person to whom he directs his enjoinder or forbiddance has actually done something necessitating such admonition.

Then, the individual enjoining good and forbidding evil should be lenient in his ordering and forbidding. By that, Allah will grant him what He would not give the harsh person. The Prophet (ﷺ) said, “Allah certainly gives through leniency what he gives not through harshness.”⁽¹⁾ If you are harsh with the person you are counselling, he may run away, and become proud upon inequity and refuse to yield. But if you address him in a nice manner, he may benefit.

It was related that long ago, one of those who enforce good and forbid evil passed by a man fetching water for his camels from a well at the time of the call-to-prayer for *Maghrib*. It is from the custom of these workers to recite poems so that the camel will move faster because a camel – and free is Allah from all imperfections – becomes delighted when poems are chanted. This man came with another person and harshly addressed the laborer who was already exhausted from work. He grew disturbed, angry and hit the man with the hard, long stick he was holding. The man fled to the mosque where he met a Shaykh – one of the scholars among the descendants of Shaykh Muhammad bin Abdul Wahhaab – may Allah shower blessings on him – and narrated that, “I did such-and-such and the man hit me with a stick.”

On the second day, the Shaykh personally went to the place before sunset; performed the ablution and placed his long, flowing cloak on a plank around the well. Thereafter, the call for the *Maghrib* prayer was made. The Shaykh stood up as if he intended to pick the cloak and said the camel-man, “O so-and-so, my brother, may Allah reward you with good, you seek for benefit in this work and you have done well. However, the call to Prayer has been made now; if you can go now and later return to it, you would not have missed anything.” He addressed him in a relaxed manner. Then retorted, “May Allah reward you with good, a rude man came here yesterday scolding me and enraged me. I could not control myself, so I struck him with a stick.” The Shaykh said, “The matter does not require beating, you are a reasonable person.”

1 Reported by Muslim, Book of Benevolence and Relationship, Chapter on the Virtue of Gentleness; no: (2593).

He addressed him in a nice manner and the man stood up with the stick with which he directs his camels and submissively went for the Prayer.

It happened like that because while the first person interacted with him harshly, the second related with him gently. Even without this incident, we have the saying of the Messenger (ﷺ): “Allah gives through gentleness what he gives not through harshness.” He also said (ﷺ), “Gentleness does not come in a matter except that it adorns it, and is not removed from a matter except that it tarnishes it.”⁽¹⁾ Therefore, it is important for whoever enjoins good to strive such that his admonition comes with gentleness.

The third condition: The evil (he seeks to rectify) must not be replaced with something worse. If we forbid this evil, something worse will emerge therefrom, then it is not permissible to forbid by way of avoiding the greater of the two evils. When two evils conflict such that one of them is worse, we must avoid the worse through the lesser one.

For instance: A man is smoking cigarette in your presence and you intend to caution and send him away from the sitting. However, you know that if you do that, he will leave to sit with the drunkards - and it is known that drinking intoxicants is worse than smoking cigarette -. In that case do not forbid him. You should rather correct him in a nice manner so that the matter does not transform into something more grievous.

It was mentioned that *Shaykh ul-Islam* Ibn Taimiyyah - may Allah shower blessings on him - along with one of his students passed by a group of Tatars in Greater Syria who were drinking alcohol. The Shaykh passed by them without admonishing them. Thereupon, the student asked the Shaykh, “Why didn’t you forbid them?” The Shaykh replied that, “If we forbid them, they will leave there to violate the honor of the Muslims and plunder their wealth which is worse than them drinking alcohol.” He left them out of fear that they may do something worse and more grievous. Undoubtedly, this is out of his sound understanding of the religion - may Allah shower blessings on him.

The fourth condition: The scholars - may Allah have mercy

1 Its reference had preceded.

on them – have held differently whether it is prerequisite that the person enjoining a particular good should himself practices what he commands and avoids what he forbids? The correct opinion, however, is that, it is not a condition. If he enjoins good or forbid evil while acting contrarily, it is obviously sin upon him. However, it is compulsory for him to enjoin (good) or forbid (evil) because if he leaves off enjoining good and forbidding evil because he neither practices the good himself nor avoids the evil he prohibits, he would be joining a sin with another.

Hence, he should enjoin good and forbid evil even if he commits the evil and leaves off the good!

Naturally, in most cases, an individual would not enjoin what he himself does not practice; he would feel shy and timid. Similarly, he would not forbid a thing for a people while he himself commits it. Nevertheless, the obligatory thing is that he enjoins what the *Sharee'ah* has ordered even if he fails regarding it and to forbid what the *Sharee'ah* has forbidden even if he falls into it. This is because they are separate and independent obligations.

Then, it is necessary for the one enjoining good and forbidding evil that his primordial aim is reforming people and establishing Allah's legislations. He should not intend revenge against the sinner or gaining victory for himself! If he has such objectives, Allah will not bless his adjurations towards good and forbiddance of evil. He should be like a medical doctor, willing to treat the sick and ward off illness from them. His aim firstly should be to establish Allah's legislations, and secondly, to make Allah's slaves act righteously; likewise when he forbids, so that he attains being a true and righteous reformer.

I ask Allah to make me and each of you among the guided ones; those who reform and are themselves people of righteousness. Verily He is the Generous, the Most Honorable.

At the end of the verse, Allah - the Mighty and Sublime – says,

"...and it is they who are the successful."

Those referred to is that Ummah that enjoins good and forbids evil; and "the successful" is whoever achieves his objectives and is saved from his fears.

He - the Mighty and Sublime - says here, *"...and it is they who are the successful"* This sentence, according to the scholars of Arabic

lexicon, expresses restriction; that is, success is only for those people who enjoin good and forbid evil and invite to righteousness.

Allah - the Mighty and Sublime - says after it,

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ﴾

“And be not as those who divided and differed among themselves after the clear proofs had come to them.” (Aal-Imraan: 105)

Dividing into sects came after mention of enjoining good and forbidding evil showing that leaving the ordering of good and cautioning against evil causes division. And this is so; people become divided when they have different inclinations; this one gives obedience and the other commits evil. This person drinks to stupor and the other prays, and similar things. So, the Ummah becomes divided and each group will begin to maintain different proclivities. So He – the Exalted - says:

“And be not as those who divided.”

Therefore, nothing will unify the Ummah except enjoining good and forbidding evil. If the Ummah enjoins good and cautions against evil and rules according to the Qur’aan and Sunnah, they will never be divided. In addition, they would have been in the best state of peace as Allah - the Exalted - says:

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾

“Those who believe and confuse not their belief with Zulm for them there is security and they are the guided.” [Al-An’aam: 82].

Nations today - the developed and underdeveloped - all exert great and tremendous efforts to ensure security but many Muslims are unmindful of this verse. Perfect peace is contained in these two expressions:

“Those who believe and confuse not their belief with Zulm (wrong)”.

When the people truly affirm belief and not combine their belief with Zulm, then they will have security.

I will cite an example with something that happened a long time ago. At the dawn of this Blessed Ummah, the supreme ruler used to sleep

alone in the mosque, walk around in the market alone, not fearing anybody but Allah – the Exalted. ‘Umar bin Al-Khattaab – may Allah be pleased with him – would stack up pebbles in the mosque and sleep on them. He did not have any guard nor did he need anybody to guard him, neither in the market nor at home nor in the mosque. This was due to the pure faith unmixed with wrongdoing that was in place. So the people had security.

Then the era of the Guided caliphs ended and the *Umayyad* ruled. It got to a point some of the Umayyad rulers deviated from the path of the Guided caliphs and instability and tribulations occurred; the *Khawaarij* rose and evil spread.

Then there came the time of ‘Umar bin Abdul Azeez, may Allah shower blessings on him. Security prevailed again and the people could travel about; they would go and return safe. However, Allah in His Wisdom did not make him live long as a ruler, his caliphacy only lasted for two years and a few months.

The point here is that, real security is not by having a huge army, an arsenal of weaponry, nor by the effectiveness of policing and monitoring. Security rather lies in these two matters only: *“Those who believe and confuse not their belief with Zulm for them there is security and they are the guided.”* [Al-An’aam: 82].

The author then mentioned another verse:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

“The believers, men and women are Awliya (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma’ruf (Islamic monotheism and all that Islamic orders one to do) and forbid (people) them evil, they perform As-Salaah, and give the Zakaah, and obey Allah and his messenger. Allah will have his mercy on them surely Allah is All Mighty All wise.”
[At-Tawbah: 71]

The believing men and women are the friends and protectors of one another; each of them serves as a friend and protector to the

other, helps him and supports him. Consider this verse regarding the believers that, “believing men and women are Awliya of one another”, and about the hypocrites, He – the Exalted – says, “The hypocrites, men and women, are one from another” [At-Tawbah: 67]. They are not helpers and supporters of one another; the believer is rather the helper and supporter of his brother; they enjoin good and forbid evil.

This verse contains evidence that the task of ordering good and warning against evil is not peculiar to men; it includes women as well. It is incumbent upon them too to enjoin good and caution against evil but in the midst of women; not in the congregations of men or the men’s market. It should be in the midst and gathering of women and at the times of marriage ceremony, in the days of learning and similar other events. When a woman sees an evil, she should forbid it and when she observes negligence regarding an obligation, she should enjoin it because commanding good and forbidding evil is incumbent upon every believing man or woman.

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ
اللَّهَ عَزِيزٌ حَكِيمٌ﴾

“They enjoin (on people) Al Ma’ruf and forbid (people) from evil, they perform As-Salaah, and give the Zakaah, and obey Allah and His messenger. Allah will have His mercy on them, surely Allah is All Mighty, all wise.” [at-Tawbah: 71].

We ask Allah to cover all of you and us with His Mercy and Forgiveness.

The author - may Allah shower blessings on him, cited the verse:

﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا
عَصَوْا وَكَانُوا يَعْتَدُونَ﴾

“Those among the Children of Israel who disbelieved were cursed by the tongue of Dawood and ‘Eesa son of Maryam. That was because they disobeyed (Allah and the Messenger) and were ever transgressing beyond bound.” [Al-Maidah: 78]

Al-La'n means ejection and expulsion from Allah's mercy - and the refuge is with Allah -, and no one would deserve it except whoever commits of the Major sins.

The Children of Israel are the decendants of Ya'qoob bin Ishaq bin Ibraheem. Israaeel is a nickname of Ya'qoob the son of Ishaq the son of Ibraheem. Ibraheem had two sons, Ismaa'eel and Ishaq; Ismaa'eel was the elder son and the Allah ordered to be slaughtered. Then Allah bestowed His favor on both of them by lifting this command and abrogating it. Allah ransomed him with a great sacrifice. As for Ishaq, he is the second son of Ibraheem, from his wife while Ismaa'eel, the first son, was from his slave girl, Haajar, may Allah he pleased with her. The Children of Israel are from the progeny of Ya'qoob bin Ishaq. Allah sent many messengers to them; but some among these people transgressed beyond limits and they killed the prophets unjustly- the refuge is with Allah.

They also would not forbid evil people commit; they would rather notice an evil and not forbid it. The story of the village near the sea is well known in the Noble Qur'aan. They were a people among the Jews. Allah prohibited them fishing on Saturdays. There would be high fish stocks on the water surface on Saturdays but not on other days. After sometimes, they said, "It should develop a strategem to catch these fishes." So they said, "We shall place a net in the sea and the fishes surface on the Sabbath, the net would have caught them so that we may pack them on Sunday." Then, they did so. Some among them warned against and forbade this evil, some others remained quiet, while the rest perpetrated the evil. Allah - the Mighty and Sublime - punished them! He – free is Allah from all imperfections and Exalted is He – said,

"Be you monkeys, despised and rejected." [Al-Baqarah: 65].

So they turned to monkeys – and with Allah is the refuge -; children of Adam turned to monkeys, despised and humiliated!

The point of reference from this is that, among them are some who would not caution (the evil doers); they did not carry out Allah's orders that they should prohibit evil. Therefore, they became included the curse! So, He – the Exalted – said,

"By the tongue of Dawood and 'Eesa son of Maryam that was because they disobeyed and were ever transgressing beyond

bound.”

Dawood came far later after Moosa – may Allah’s peace and blessings be upon them -, likewise ‘Eesa the son of Maryam. These two prophets cursed those who did not caution against the inequities of their people. Allah – the Mighty and Sublime – told this story regarding them by way of affirming the curse! Therefore, those who do not forbid evil became among the cursed ones - and the refuge is with Allah.

That contains evidence that it is obligatory to forbid evil, and that leaving that would consequent in curse and being expelled from Allah’s mercy.

COMMENTARY

The author, may Allah shower blessings on him, and then mentioned some other verses that:

﴿وَقُلِ الْحَقُّ مِن رَّبِّكَ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفُرْ﴾ (٢٩)

“And say: The truth is from your Lord: then whosoever wills, let him believe and whosoever wills let him disbelieve.” [Al-Kahf: 29]

The truth is from Allah, the Mighty and Sublime, the Lord Who made the creatures, and He has the right to obligate whatever He wills on His servants. The truth is from Him and it is incumbent on us to accept it.

“Then whosoever wills let him believe and whosoever wills let him disbelieve”: These expressions do not imply a right of options; that the individual may choose to believe or disbelieve if he wills. They rather express intimidation. This is proven considering the end of the verse that:

﴿إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ﴾

﴿يَسْأَلُ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا﴾ (٢٩)

“We have prepared for the Zâlimûn (polytheist and wrong doers) a fire whose wall will be surrounding them (disbelievers). And if they ask for help (relief, water), they will be granted water like

boiling oil, that will scald their faces. Evil is the drinking and an evil dwelling, resting place.” (A-Kahf: 29)

Whosoever wills should believe, he shall have tremendous reward, and whosoever desires let him disbelieve, he will have painful torment and shall be among the the wrongdoers. Allah – the Exalted - says:

﴿وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾

“And it is the disbelievers who are the Zâlimûn (wrong doers).”
[Al Baqarah: 254]

This is threat for anyone who does not believe in Allah, the Mighty and Sublime. And that the truth is clear and manifest; Muhammad – ﷺ - brought it from the Lord of the Worlds. Whoever takes to guidance has indeed been granted success - we ask Allah for guidance; and whoever goes astray is already humiliated. Allah alone is the source of strength.

Then the author - may Allah have mercy on him - mentioned some of the verses pointing to the obligation of enjoining good and forbidding evil. He - may Allah shower blessings on him - cited Allah's saying:

﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾

“Therefore proclaim openly (Allah's message-Islamic monotheism) that which you are commanded and turn away from Al-Mushrikuun (polytheists, idolaters, and disbelievers).”
(Al-Hijr: 94)

The address here is to the Prophet (ﷺ). Addresses directed to the Messenger –alayhi as-slaam was-salaam – have two classes:

A class specific for him, and another for him and his *Ummah* – peace and blessings be upon him.

However, the basic rule is that such addresses are to him and his *Ummah* because he – ﷺ - is the role model for the *Ummah*. But if we find an indicator showing that the speech is specifically for the Messenger (ﷺ), then it is considered as such like His saying – the Exalted -:

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ﴾

“Have we not opened your breast for you.” (As-sharh:1)

And His saying:

﴿وَالضُّحَىٰ ۝۱ وَاللَّيْلِ إِذَا سَجَىٰ ۝۲ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝۳﴾

“By the forenoon (after sunrise) by the night when it darkness (and standards still) your Lord (o Muhammad) has neither forsaken you nor hated you”. [Ad-Duha: 1-3].

These are particular to the Prophet (ﷺ).

As for the second class, an example is Allah’s saying:

﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۚ﴾

“O Prophet! Why do you forbid (for yourself) that which Allah has allowed for you.” (At-Tahreem: 1)

This has to do with him and his Ummah.

﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ ۚ﴾

“O Prophet! When you divorce women, divorce them at their Iddah (Prescribe periods).” (At -Talaah: 1)

The address here is also to him and his Ummah.

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۚ﴾

“O messenger! Proclaim (the message) which has been sent down to you from your Lord.” (Al-Maaidah: 67).

This is concerning him and his Ummah based on the Prophet’s saying that, “Convey (this message of Islam) on my behalf.”⁽¹⁾

Here, Allah – the Mighty and Sublime - says to His Messenger (ﷺ):

“Therefore proclaim openly that which you are commanded”: i.e., proclaim what you have been ordered and explain it. Do not hold back from Allah’s way fearing the blame of the blamers. So this relates to him and his Ummah. It is compulsory for every member of the Islamic Nation to proclaim openly what Allah has ordered the Ummah with. Every individual must order people with it.

Similarly, he should openly announce Allah’s prohibitions and

1 Its reference had preceded.

caution them regarding it since prohibiting a thing constitutes an order to avoid the same thing.

“Therefore proclaim openly that which you are commanded and turn away from Al-Mushrikuun (polytheists, idolaters, and disbelievers)”: that is, do not be worried and afraid of them because of their condition and what harm they may direct to you. Meaning that, do not be dejected on account of their lacking in Faith. Allah - the Exalted - says,

﴿فَلَعَلَّكَ بَدِيعٌ نَفْسَكَ عَلَىٰ آثَرِهِمْ إِنْ لَّمْ يُؤْمِنُوا بِهَٰذَا الْحَدِيثِ أَسَفًا ۖ﴾

“Perhaps, you would kill yourself (o Muhammad) in grief over their footsteps (for their turning away from you) because they believe not in this narration (the Qur’aan).” (Al-Kahf: 6)

﴿لَعَلَّكَ بَدِيعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ۖ﴾

“It may be that you (O Muhammad) are going to kill yourself with grief, that they do not become believers.” (As-Shu’araa: 3)

That is to say, perhaps you harm yourself if they fail to believe in you. Meaning that; do not worry about them, turn away from them when they direct harm towards you. Victory in the end will certainly be yours. And truly, triumph was in the way of the Messenger (ﷺ). He was patient and he – ﷺ - achieved victory.

He (ﷺ) migrated out of Makkah, hiding himself and fearing for his life. The Quraysh people – his tribe – placed a prize of two hundred camels for grabs if anyone brings him and his companion Aboo Bakr - may Allah be pleased with him -. A hundred-camel prize tag over each of them. However, Allah - the Exalted - saved them, and after few years, the Prophet – ﷺ - returned triumphant over Makkah, victorious and vanquishing.

He – peace and blessings be upon him - declared amnesty for the masses of Quraysh; he – ﷺ - stood by the door of the Ka’bah and called out, “O people of Quraysh, what do you think I will do to you (today)?”⁽¹⁾ They were all under his authority, humiliated! They cried,

1 Ibn Ishaq reported it in his *Seerah* (4/78), and Ibn Sa’d in his *at-Tabaqat al-Kubrah* (2/141 - 142).

“Goodness; O Honorable Brother, son of Honorable Brother!” So he said: “I will say to you, what Yoosuf said to his brothers: no blame on you today, may Allah forgive you, He is the Most Compassionate of all the compassionate ones. Go (all of you) for you have been set free.” So he – ﷺ - showed them compassion even after he had subdued them.

Summarily, His saying: “and turn away from Al Mushrikoon (polytheists, idolaters and disbelievers)” involves two matters:

One: Avoid the polytheists; do not worry over them because of their state if they reject belief.

Two: Keep away the polytheists regarding whatever harm may reach you because victory shall be yours in the end: and that happened. Thus He said:

﴿ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ۖ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ۝١٦ وَلَقَدْ

نَعَّمْنَا بِكَ أَنْكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ۝١٧ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ۝١٨ ﴾

“Truly! We will suffice you against the scoffers who set up along with Allah another ilâha (god); but they will come to know indeed we know that your breast is straitened at what they say so glorify the praises of your Lord and be of those who prostrate themselves (to him).” (Al-Hijr: 95-98)

Consider Allah’s ordering him to give glorification and thanks after saying: “...indeed we know that your breast is straitened at what they say.” And that was because, the circumstance here required declaring Him free from all imperfections – the Mighty and Sublime -, and praising Him on account of this difficulty reaching the Prophet – ﷺ - from the hands of the Quraysh. This means, declaring Him far above all that is unbecoming concerning Him – the Exalted. Moreover, you should know that what He – the Mighty and Sublime - has caused to happen is for a great wisdom - and it was like that -, it became understood as from supreme wisdom and mercy for which He - the Mighty and Sublime – must be praised.

Then, the author mentioned at the end of the verses that Allah - the Mighty and Sublime - says:

﴿ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ اتَّخَذْنَا لََّذِينَ يُنْفِقُونَ عَنِ السُّوءِ وَآخِذًا بِالَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ

﴿يَمَّا كَانُوا يَقْسِفُونَ﴾

“So when they forget the reminding that had been given to them we rescued those who forbade evil, but we seized those who did wrong with a severe torment because they used to rebel against Allah’s command.” (Al-A’raaf:165).

-This is about the story of the village we pointed to: Allah – the Exalted – forbade this coastal town from fishing on Saturdays and tried them such that the fishes would surface in large quantities on the Sabbath but on other days, they did not turn out. After a long time, they thought that, “Why are we leaving these fishes?” So, they developed a ploy; they would set their nets on Fridays so that the fish could be trapped on Saturdays and they would collect the fishes on Sundays!

So the exemplary punishment from Allah - the Great and the Mighty – was that He said to them: “*Be you monkeys, despised and rejected*”. He issued a decreed statement against them: “Be you monkeys, hated and scorned” and they turned to monkeys.

If He had said, “Be you donkeys” they would have become donkeys, but He said, “Be monkeys” because monkeys closely resemble human beings. Their bad deeds may appear permissible because it was a trick. If not well considered, it appeared they did not fish on the Sabbath; they only set the nets on Fridays and took them on Sundays! Apparently lawful, but prohibited when given due contemplation. Therefore, the punishment becomes perfectly suited for the deed.

This contains a basic principle Allah – the Exalted – mentioned in His Book, that: Rewards are According to Deeds; He said:

﴿فَكُلًّا أَخَذْنَا بِذَنْبِهِ فَمِنْهُمْ﴾

“So we punish each (of them) for their sins.” [Al- Ankabuut: 40].

Every sinner is seized with the like of his crime. These people were told, “*Be you monkeys; despised and humiliated*” then they became monkeys, shouting at each other in the markets– and the refuge is with Allah.

On the other hand, Allah - the Exalted - says:

﴿أَجْعَلْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ﴾

“We rescued those who forbade evil.” [Al-A’raaf: 165].

There were three groups: A group that played the trick, one which remained silent and another cautioned against the evil. Those who kept silent were saying to those who forbade evil,

﴿لَمْ يَعْظُوا قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا﴾ (١٦٤)

“Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment?” [Al-A’raaf:164]

That is, leave them because these people will be destroyed, do not admonish them, sermon will not benefit them. But they replied,

“in order to be free from guilt before Your Lord (Allah) and perhaps they may fear Allah”

Meaning, leave us (to preach); we will achieve two benefits: a valid defense before Allah – the Exalted -, to have an excuse before Him, and perhaps they may fear Allah (and abstain). This is similar to what Allah - the Exalted - says concerning Fir ‘awn,

﴿فَقُولَا لَهُ، قَوْلًا لِّئَلَّا لَعَلَّهُ، يَتَذَكَّرُ أَوْ يَخْشَى﴾ (١١)

“And speak to him mildly, perhaps he may accept admonition or fear (Allah).” [Ta-Ha: 44].

Here also He – the Exalted - *“...perhaps they may fear Allah”*: but Allah was silent about this third group.

Allah – and free is He from all imperfections – says,

﴿فَلَمَّا سَأَوْا مَا ذُكِّرُوا بِهِ أَتَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ

بِمَا كَانُوا يَفْسُقُونَ﴾ (١٦٥)

“We rescued those who forbade evil, but we seized those who did wrong with a severe torment because they used to rebel against Allah’s command.” [Al-A’raaf:165]

So the scholars differ about the group that remained silent; were they also seized with the punishment or saved? The appropriate thing is to keep quiet as Allah did. We hold that: as for the group that cautioned (against the evil), it was saved, and as for those who

committed the evil, they were destroyed and seized with torment. The group that remained silent, Allah – the Exalted – was silent about them, and what is in Allah’s Book is sufficient.

HADEETH 186

الثَّالِثُ: عَنْ أَبِي الْوَلِيدِ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «بَايَعَنَا رَسُولُ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ، وَعَلَى أَثَرَةٍ عَلَيْنَا، وَعَلَى أَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ تَعَالَى فِيهِ بُرْهَانٌ، وَعَلَى أَنْ نَقُولَ بِالْحَقِّ أَيُّنَمَا كُنَّا لَا نَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَةً» متفقٌ عليه .

‘Ubadah bin As-Samit ؓ reported: We swore allegiance to Messenger of Allah ﷺ to hear and obey; in time of difficulty and in prosperity, in hardship and in ease, to endure being discriminated against and not to dispute about rule with those in power, except in case of evident infidelity regarding which there is a proof from Allah. We swore allegiance to Messenger of Allah ﷺ to say what was right wherever we were, and not to fear from anyone’s reproach. [Al-Bukhari and Muslim]

COMMENTARY

The author – may Allah shower blessings on him – said in what he related from ‘Ubaadah bin Saamit (may Allah be pleased with him) that, “The Messenger of Allah (ﷺ) took a pledge from us that we should hear and obey, whether in difficulty or ease, prosperity and hardship, and even when cheated.”

“...took a pledge from us”: that is, the companions promised the Messenger (ﷺ) to hear and obey; meaning, whomever Allah has placed in authority, because Allah - the Exalted – said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

“O you who believe obey Allah and obey the Messenger, and those who have been placed in authority among you.” [an-Nisaa: 59].

We had explained the people of authority are; we mentioned that they have two classes: the scholars and the rulers; that the scholars are the custodians of knowledge and explanation, while the rulers are responsible for enforcement and sovereignty.

He (may Allah be pleased with him) said that, “We took a pledge from him to hear and obey” except when it involves disobeying Allah – the Mighty and Sublime. Then, no one should be obeyed, because no creature should be obeyed in disobedience to the Creator. Hence, Aboo Bakr - may Allah be pleased with him - said when he assumed the mantle of leadership, “Obey me as long as I obey Allah and His Messenger (ﷺ); but when I disobey Allah and His Messenger (ﷺ), then you are not bound to obey me.”

Therefore, when a ruler orders a sinful act, it is not permissible for anyone to listen or obey him, because the King of the kings is the Lord of the worlds, the Mighty and Sublime. It is not allowed to disobey Him in obedience to the one who is himself owned and lorded over! Allah, the Mighty and Sublime, owns everything; so, why would any person prefer to be obeyed while He is disobeyed? Hence, all that the texts point to are exempted from his saying, “hear and obey”, bearing in mind that it is essentially not allowed to obey the creature in disobedience to the Creator.

His statement (ﷺ), “**during hardship and ease**” means, whether we are poor or prosperous. It is compulsory for us all, both rich and poor, to listen to and obey our rulers. Similarly, whether we like it or not; meaning, even if we loathe it because of our displeasure with the order or we are pleased with it owing to them ordering something that suits us and is convenient for us. The point here is that, we should listen and obey in all circumstances except in the case mentioned earlier.

He said, “**and even when cheated**” i.e., deprived. That is, if the authorities take exclusive possession of wealth and other benefits for self-aggrandizement, depriving their subject, it is still required of us to listen and obey them. We should not say, “You have stolen and plundered the wealth and wasted them, therefore, we will not obey you.” We should rather say, “We hear and obey for the sake of Allah,

the Lord of the Worlds, the deprivation irrespective. Even if we only live in huts and use antiquated furniture while you live in palaces and enjoy the finest furniture, these are of no importance to us because all these are possessions of this worldly life; you will soon leave everything or they will leave you, it is either way. As for us, we will continue to listen and obey even if anybody deprives us among the rulers.”

The Prophet (ﷺ) said in another hadeeth, “Listen and obey, even if he beats your back and takes your wealth.”⁽¹⁾ You should know that you would soon be paid back from his good deeds on the Day of Resurrection if anything remains in his good deeds. Otherwise, the bad deeds of those they had wronged will be taken and heaped on him, and then he will be hurled in to the fire – we ask Allah’s refuge. The matter is precise and fair, Allah – the Mighty and Sublime- will not waste anything.

Then he – ﷺ – said, “And do not dispute authority with those in power”, that is, we should not contend with the rulers the authority which Allah gave them upon us, seeking to seize power from them. This contention causes lots of evil, great tribulations and division among the Muslims. Moreover, nothing damaged the Muslim *Ummah* as contending power with the rulers. Since the time of ‘Uthmaan - may Allah be pleased with him - to this present time, nothing has wrecked the people like fight for authority against the rulers.

He said (ﷺ): “except if you find evident infidelity regarding which there is proof from Allah”: three conditions. When we witness this and the three situations happens then we can oppose the rulers. We will attempt removing them from power, but also with conditions:

The first condition: “That you find”: so this requires knowledge. But as for mere imagination and rebellion against the rulers, such is not permissible.

The second condition: “That we know find disbelief not just any sin”: No matter how a ruler transgresses, rebelling against them is not allowed even if they drink, commit adultery or oppress people. It is not permissible to rebel except when we find explicit disbelief.

The third condition: “clear-cut disbelief”: This refers to explicit disbelief. *Al-Bawaah* (as it occurs in the Arabic text), means, something

1 Reported by Muslim, Book of Leadership, Chapter of the obligation of Adherence to the group of the Muslims at the time of Tribulations, no: (1847)

clearly apparent. But regarding matters of interpretative possibilities, they are not acceptable reasons for rebelling against authority. For instance, if they commit an act we consider to be disbelief but which may not be disbelief, it is not allowed for us to fight them or rebel against them we should rather leave them to their own views.

However, if the act of disbelief is explicit – such as if a ruler says to his subject that, “intoxicant is permissible; drink as you like!” “Sodomy is permissible, do it with whomever you desire!” “Fornication is allowed; commit it as you choose!” This, undoubtedly, is manifest disbelief. Hence, it becomes incumbent on the citizens to remove him by all possible means even if by assassination because this is clearcut disbelief.

The fourth condition: “You have a proof with Allah regarding it”: that is, we should have clear-cut proof that the act is disbelief. If the proof is weak in its verity or significance, it is still not permissible to rise against them. Rising against constituted has very many evils and grave consequences.

So if we discover this, it is still not allowed for us to attempt to seize power unless we have the capability to remove him. Otherwise, it is not permissible because if we do without required ability it will affect the rest of the people and his oppression will be worse.

These are the conditions for allowing or for the obligating rise against authority: on the condition that we have the strength to unseat it. Otherwise, it is not permissible since that would amount to self-annihilation. What benefit comes with rising against this ruler who commits clearcut disbelief for which we proof from Allah using kitchen knives when he is armed with armored vehicles and automatic rifles. What is the benefit? No benefit!

It would just mean that we rose to commit suicide. Rightly, we undoubtedly must develop every possible strategy against his rule but with these four conditions the Prophet (ﷺ) mentioned, “if you find evident infidelity regarding which there is proof from Allah.” This proves that the rights of the rulers must be respected, and that obeying them is binding on the people whether during prosperity or hardship, and whether they like or loathe it and even when the rulers discriminate against them. However, it remains for us to ask, “What then are the rights of the people over the rulers?”

The rights of people on the rulers are that they (i.e., the rulers) should be fair to them and have the conscious fear of Allah regarding them. They should make things difficult for them and not appoint those they less in competence and acceptance as officials over them. The Prophet (ﷺ) had said, “O Allah! Whoever is vested with authority in my *Ummah* and is harsh on them; then be harsh on him.”⁽¹⁾

This is supplication from the Prophet – ﷺ – that whoever is charged with the affairs of the Muslims whether in small or big capacity and treats them harshly, he – ﷺ – said, “be harsh on him.” What would you think of an individual Allah treats with severity?! And the refuge is with Allah. He will certainly perish and fall. The Prophet (ﷺ) said that, “Any person placed in authority over the Muslims and then he does not strive for them and deal sincerely with them will not enter the Paradise with them.”⁽²⁾

Whoever appoints any person as an official over a group when we have a better person amongst them has betrayed Allah, His Messenger (ﷺ) and the believers. And that is for the reason that it was essential for him to only appoint experts without following empty sentiment. The overall benefit of the people should be paramount and as such, only the most competent regarding their affairs should be appointed incharge of them.

Leadership varies; the most appropriate person for the Imam of a mosque – for example – is the best of them in the reading of the Qur’aan. Likewise regarding other matters such as Jihad, the most deserving person for it is the most knowledge about Jihad, and so on. So, the point is that it is incumbent on the leader of the Muslims to engage the best among the Muslims as officials over them. It is not permissible to appoint anyone over a people while better candidates are available; this amounts to betrayal.

Similarly, the Prophet (ﷺ) said, “Any servant Allah makes a leader over some people who then dies while deceiving his followers, Allah will forbid him the Paradise.”⁽³⁾ And the refuge is with Allah.

1 Reported by Muslim, Book of Leadership, Chapter of the Excellence of the Just Leader, no: (1828).

2 Reported by Muslim, the Book of Leadership, the Chapter of the Excellence of the Just Leader, no: (142)

3 Reported by Al-Bukhaari, Book of Legal Rulings, Chapter of the Person Charged with Responsibility but was Insincere, no: (7150), and Muslim, Book of Leadership, Chapter of the Excellence of the Just Leader, and the wording is his,

Therefore, the leaders have great responsibilities to those Allah has placed under them just as the subjects have obligations they must fulfill towards the authority. They must not disobey them even if the rulers are cheating them and deprive them. It is mandatory for them to listen and obey, and regarding an order they like or hate, and whether during difficulty or prosperity unless it involves disobedience to Allah. That is, if they command disobedience to Allah, it is not right for the rulers to instruct disobedience to Allah, and similarly, it is not right for anyone to obey them in disobedience to Allah.

As for the sayings of some non-discerning minds that: It is not obligatory to obey constituted authority unless they are steadfast. This is wrong and an error; it has no basis in the *Sharee'ah*. In fact, this is the teaching of the *Khawaarij* (the Dissenters) sect, those who require that rulers must be upright regarding Allah's Laws in every regard. This has never happened, and unfortunately things have become worse.

It was mentioned that one of the Umayyad kings heard that people were abusing him and his rule. So he gathered the nobles and eminent and asked that, "You want us to be like Abu Bakr and 'Umar (to you)?" They answered, "Yes, you are a Caliph and they were caliphs too." He then remarked, "You should be like the people who were with Abu Bakr and 'Umar, and we will become like Abu Bakr and 'Umar." This is a great response.

Hence, when people change, Allah changes their rulers; you will be given the rulers of your kind. But for people to desire their leaders to be like the (past) caliphs while they themselves are far from being like the people led by the caliphs, this is not correct. Allah - the All-Wise, the Mighty and Sublime - said,

﴿وَكَذَلِكَ نُؤَيِّ بِعَصِّ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ﴾ (١٦)

"And thus We do make the Zalimun (polytheists and wrong-doers) Auliya' (supporters and helpers) of one another (in committing crimes), because of that which they used to earn."
(al-An'aam: 129)

It was mentioned that one of the *Khawaarij*, those who rebelled against Alee bin Abee Taalib, may Allah be pleased with him,

approached him and said, “O Alee, why is it that the people became different to you but they did not do so against Aboo Bakr and ‘Umar?” He answered, “That is for the reason that, the people at the time of Aboo Bakr and ‘Umar were myself and others like me, while the people of my own time are you and those like you.” Appropriate response; meaning, “you became bad and the people changed to us; but at the time of Abu Bakr and ‘Umar, the people then were individuals like Alee bin Abee Taalib, ‘Uthmaan bin Affan, and other virtuous companions– may Allah be pleased with them all; they never turned against their leaders.”

It is also obligatory for the subject to advise the rulers sincerely. They should not tell falsehoods regarding them nor belittle or deceive them. Unfortunately, people today are full of lies and deceptions against the systems of the state, bribes and others, things not befitting of the discerning let alone a Muslim. If a non-Muslim state punishes whoever takes bribe (or gives it), even if such is among the most highly-placed; He that punishes whoever takes bribe is Allah the Mighty and Sublime, we believe in Allah and what has come through the mouth of His Messenger (ﷺ). He – ﷺ – said, “**The giver and the taker of bribe are accursed.**”⁽¹⁾ And Allah’s punishment is severer than that of humans.

Likewise, you discover fabrications and deceit from people against the system of government. For instance, a farmer may enter someone else’s farm using the person’s identity gain benefit or eat from it. Also, at times, the state might distribute grains not leaving only a small quantity behind. An individual may beging to sell it to others; he may sell it at high price and in credit. These are instances of evils perpetrated by the public; then, they desire their leaders to be like Aboo Bakr and ‘Umar, may Allah be pleased with them both. This is wrong!

Thus, the rulers have a great deal of responsibilities on them. They must be sincere, according to their ability, to Allah - the Mighty and Sublime - and to those Allah has placed under them. Likewise, the populace has great obligations towards the rulers; it is incumbent

1 Reported by Aboo Dawood, Book of Adjudication, Chapter of the Prohibition of Bribe, no: (3580), and At-Tirmidhee, Book of Rulings, Chapter of What is Reported About the Giver and Taker of Bribe, no: (1337), and Ibn Maajah, Book of Rulings, Chapter on the Severity of Injustice and Bribery; no: (3213), and Ahmad in the *Musnad* (2/164, 196). At-Tirmidhee said: It is *Hasan Saheeh*.

upon them to fulfill them.

Many of the people belittle and take giving respect to rulers for granted. You discover that their gatherings – and we ask Allah for wellbeing and to forgive them and us – only centers on maligning the casting aspersions on them. If such remarks were beneficial and useful in rectifying the situation, we would have said there is no harm in it. However, this is useless, it does not bring about any reformation; they rather cause rancor in the minds of the populace against those in authority; the scholars or the rulers.

Nowadays, you notice that an individual would not be comfortable in a gathering until he abuses one of the scholars, ministers, rulers, or a person superior to him. This is not right! If these discourses were beneficial, we would have been the first to encourage them, and we would have approved of them. Rightly, evil must be eliminated and wrong rectified, but the fact remains that these talks have not brought any change! They have only agitated disgust against the leaders and scholars; they bring no benefit.

The Prophet – ﷺ – gave a concise and definite statement - may Allah reward him on greatly behalf of his Ummah – that, “Whoever believes in Allah and the Last Day should say what is good or remain silent.”⁽¹⁾ Amazingly, some of the people will prevent you when you talk about a commoner; they will say, “Do not backbite him, this is prohibited.” He is not pleased that anyone talks about the honor of another in his presence. However, if you talk about one of the rulers, he does not see anything wrong with this!

Many of the people are found wanting as regards this issue, and I think it's sickness; we ask Allah to heal them and protect us from this ailment a large of people have been inflicted with.

If only people restrain their tongues and give sincere advice to the people in authority. I do not say you should be silent on errors; you may write to the rulers about it. If it is received then good and if they benefit from it, better. However, if they did not benefit from it, the sin is on them provided the mistake is real; if the letter does not get to them, the sin is upon whoever has prevented it from reaching them.

1 Reported by Al-Bukhaari, Book of Manners, Chapter of Whoever believes in Allah and the Last Day..., no: (6018), and Muslim, the Book of Eemaan, the Chapter of Exhortation towards honoring the neighbor, the stranger and being silent, no: (47).

Ubaadah's speech (may Allah be pleased with him) regarding the pledge they gave the Messenger of Allah (ﷺ) that, "and we should say the truth wherever we are" means, we should stand by the truth, the Religion of Islam and its glorious laws, wherever we may be. That is to say, anywhere; whether in the town, on the land, sea, or any other place; in a land of disbelief or in an Islamic country, we should stand by the truth anywhere we find ourselves.

His saying (may Allah be pleased with him): "we must not fear reproach for the sake of Allah by the rebuker": that is, it will not worry us if anyone abuses us on account of Allah's Religion, because we are standing by the truth.

For instance, if someone wants to practice a *Sunnah* the people loathe, such reprove must not prevent him from implementing this *Sunnah*. For instance, straightening the rows during the Congregational Prayers, many detest this practice. So, whenever the Imam says, "stand upright for the Prayer" and begins to check asking this fellow to come forward and the other to shift backwards thereby somewhat delaying the commencement of the Prayer because he was straightening the rows, they object and become furious!

In fact, perhaps if it was said to one of such individuals, "move backward because you stick out of the row forward", he would angrily retort, "If you wish, I may go out and leave the entire mosque for you"- we seek refuge with Allah. It is incumbent on the Imam to tolerate for Allah's sake, such reproach of the blamers. He should remain patient and nurture the people upon the *Sunnah*. When the people become used to it, they will accept it and it will become easy for them.

However, if he notices that the people are very crude, as in the example cited, then it becomes incumbent to teach them first and when their hearts become normal and receptive to it when it is practiced. So, good will be achieved by that.

Another example is that the laymen loathe the Prostrations of Atonement for Mistakes after the *Salam* that ends a Prayer. It is known from the *Sunnah* that if the mistake results from an addition or doubt, such that the person knows not whether this or that was correct, then the Prostration for Atonement for Mistake will be after the *Salam*, not before. This is the *Sunnah*; in fact, *Shaykh al-Islam* - may Allah show mercy on him - held that: It is compulsory to prostrate after

exiting the Prayer if the prostration should be after exiting the Prayer, and that the prostration should be before exiting the Prayer if that is required. That is to say, he did not rule it as a recommended act, he rather ruled that it is obligatory.

An Imam once made the prostration due to a mistake he made during the Prayer. He added (to the Prayer) or doubted a thing and followed the most preponderant thing in his mind and so, he made the Prostration after exiting the Prayer. When he did that, the laymen rose against him: "What's this new religion?!" Such reactions are wrong!

Someone said, "I told them this is the hadeeth of the Messenger (ﷺ). The Messenger – ﷺ – exited the Prayer after observing just two units. Thereupon, they reminded him and he stood up and completed his Prayer and exited it and then made prostration in to atone for the mistake after exiting the Prayer." They retorted, "Never! We will not accept that!"

It was said to them, "Who do you prefer among the scholars?" They said, so-and-so scholar. When they got to him, he said this is correct and the *Sunnah*. Some Imams refrain from making the prostration after exiting the Prayer despite knowing the *Sunnah* fearing reprove. This is contrary to what the companions – may Allah be pleased with them – pledged to the Prophet (ﷺ). Be steadfast upon the truth and never fear anybody's reproach while in Allah's cause.

Similarly on the issues of being honest in dealings, for instance, if a person tells another about a matter as it happened, they remark that it is evil whispering and that it is not incumbent to tell the people about everything! For example, the defect in commodities; they would say, "that's not much, people will accept it like that"!

It is incumbent on the individual to have conscious fear of Allah –the Mighty and Sublime –, be fair and do the incumbent, being undeterred by reproach of the rebukers. But as I explained earlier, when you are with the laymen, lacking intelligence, the best thing is to educate them first before practicing it so that they are tranquil, and subsequently, after they have some knowledge of it, they will not loathe the practice.

HADEETH 187

الرَّابِعُ: عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْقَائِمِ فِي حُدُودِ اللَّهِ، وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَصَارَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوا: لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ تَرَكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَّوْا جَمِيعًا» رواه البخاري .

Nu'man bin Bashir رضي الله عنه reported: The Prophet ﷺ said, "The likeness of the man who observes the limits prescribed by Allah and that of the man who transgresses them is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them: 'If we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe." [Al-Bukhari]

COMMENTARY

The author - may Allah be pleased with him - said in what he related from Nu'man bin Basheer al-Ansaree (may Allah be pleased with them both) under the Chapter of Enjoining Good and Forbidding Evil, from the Prophet (ﷺ) who said, "The likeness of the man who observes Allah's prescribed limits and the one who violates them." The one who observes the limits is the steadfast upon Allah's Religion. He fulfills the obligations and abandons the prohibitions.

"...and the who violates them": meaning, Allah's stated limits. That is to say, the person who transgresses Allah's prohibitions and leaves the obligations, "are like a people on board a ship who drew lots." Meaning that, they casted lots to determine those who will occupy

the upper deck. “Some of them gained staying on the upper deck and others on the lower deck. Whenever those on the lower deck asked for water.” Meaning, whenever they needed water to drink “they went to those above them”, i.e., those on the upper deck owing to the fact that only those on the upper deck access to the water.

“So they thought, ‘what if we dig our side’” i.e., we could drill a part of our deck and get water so that we stop causing inconvenience to those above us. That was what they presumed and wanted.

The Prophet ﷺ said: “If they are left to do what they wanted, they’ll all perish” because if they made any hole at the lower deck of the ship, water will overrun the ship and wreck it. “But if they hold them back” and prevent them from that, “they will all be safe.”

This illustration by the Prophet (ﷺ) has profound connotations and lessons. Concerning Allah’s Religion, people are like those in the ship at the middle of the river. They will be tossed about by the waves; and if they are many in ship, some will necessarily be on the lower deck while others occupy the upper deck so that the ship may gain balance and overcrowding could be avoided.

Considering the fact that the ship was meant for all, if anyone of them attempts to vandalise it, restraining him becomes incumbent on the others for the safety of everyone. Otherwise, they will all perish. And that’s Allah’s religion; when the intelligent and the scholars restrain the unlearned and the insolent, they will all be saved. But if they leave them to do just whatever they like, then the consequence will all be destroyed as Allah – the Exalted – said,

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ

الْعِقَابِ﴾ (٢٥)

“And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong, and know that Allah is severe in punishment.” (Anfaal: 25)

This illustration contains evidence that it is essential for the teacher of a people to utilize illustrations by way of drawing concepts nearer as if they could see them with their eyes. Allah – the Exalted – says:

“And these similitudes We put forward for mankind; but none

will understand them except those who have knowledge (of Allah and His Signs)."

How many would you give detailed explanation on a matter, repeating the explanation to him and yet he would not understand; but an illustration is given he quickly discerns and comprehends it.

Consider the wondrous example the Prophet (ﷺ) gave a Bedouin, a nomad. He came to the Prophet – ﷺ – and said, "O Messenger of Allah, my wife has given birth to a child with dark complexion" – meaning -, I am fair, and likewise my wife, how could we then have a dark-complexioned boy?! Thereupon, the Prophet (ﷺ) asked, "Do you have camels?" The man answered, "Yes." The Prophet (ﷺ) said, "What are their colors?" He said, "Red." He – ﷺ – then said, "Is there any yellow among them?" That is, one with some whitish and dark colour. He said, "Yes." The Prophet – peace and blessings be upon him – then said, "Then how come?" He said, "Perhaps due to gene mutation"; i.e., may be it had ancestors with that colour and the gene showed that. The Prophet (ﷺ) then remarked, "Perhaps the gene manifested in your son too."⁽¹⁾

Meaning that, one of his grandparents, uncles or fathers was dark and the boy resembled him. Hence, the Bedouin became satisfied. If the Prophet (ﷺ) had just explained (without illustration), this man is a nomad, he knows nothing. But he gave him an instance from his day-to-day activities and he became convinced and left.

In the same manner, the student of knowledge, and even the teacher should give the people easily-perceptible examples as the Prophet – ﷺ – did.

The hadeeth also evinces casting lots; it shows that it is permissible. Drawing lots has been mentioned in two places in the Qur'aan and in six places in the *Sunnah* of the Prophet (ﷺ). The first place in Allah's Book was in *Aal-Imraan*:

"... You were not with them when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed." [verse: 44].

Secondly in *Soorah as-Saafaat*:

1 Reported by Al-Bukhaari, Book of Divorce, Chapter of When the rejection of a Child is presented, no: (5305), and Muslim, Book of *Li'aan*, no: (1500).

﴿وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ﴾ (١١٣) إِذْ أَتَىٰ إِلَى الْفَلَكِ الْمَشْهُورِ ﴿١١٤﴾ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ

﴿١١٥﴾ فَالْقَمَهُ الْحَوْتَ وَهُوَ مُلِيمٌ ﴿١١٦﴾ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١١٧﴾ لَلِئْتِ فِي بَطْنِهِ إِلَى يَوْمِ

يُبْعَثُونَ ﴿١١٨﴾

“And verily Yunus was one of the Messengers. When he ran to the laden ship. Then he (agreed to) cast lots, and he was among the losers. Then a big (fish) swallowed him as he had done an act worthy of blame. Had he not been of them who glorify Allah. He would have indeed remained inside its belly till the Day of Resurrection.” (as-Safaat: 139-144)

Yoonus ﷺ was one of the prophets, he boarded a ship with some people and things became difficult them. So they thought that, “If we all remain on the ship, we will all perish and the ship will capsize. Some of us should be dropped in the sea. But then, who do we drop; the first, the oldest or the weightiest passenger?”

So they drew lots and chose a group including Yoonus – on him be Allah’s peace and blessings - or on him alone, because the verse says, “then he (agreed to) cast lots, and he was among the losers.” So, he was not alone. They dropped him along with those with him – Allah knows best about them and what became of them.

As regard him, a big fish swallowed him, once without chewing him. So he ended up in the belly of the fish. He then called out from the darkness that:

“There is no deity (worthy of worship) except You, glory be to you, I am one of the unjust ones.”

Thereupon, the fish spat him out on the shore, and Allah – the Exalted - caused a gourd vine to grow over him. Scholars say it was a *Najd* gourd. It is soft and its leaves are like silk. One of its special qualities is that flies do not settle on it. Allah – the Mighty and Sublime - caused a gourd vine to grow over him so that he could nourish himself after he had stayed in the belly of the fish. That was how Allah – the Mighty and Sublime - saved him.

Therefore, casting lots is among the permissible things in the *Sharee’ah* according to the Qur’aan and the *Sunnah*. Ibn Rajab – may Allah shower blessings on him -, mentioned a Principle in his book, *Al-Qawaa'id ul-Fiqhiyyah* (The Foundations of the Jurisprudence)

regarding the matters in which drawing lots are is allowed and it covered the entirety of Islamic Jurisprudence.

HADEETH 188

الخَامِسُ: عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ سَلَمَةَ هِنْدِ بِنْتِ أَبِي أُمَيَّةَ حَدِيفَةَ رَضِيَ
 اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّهُ يُسْتَعْمَلُ عَلَيْكُمْ أَمْرَاءُ فَتَعْرِفُونَ
 وَتُنْكِرُونَ فَمَنْ كَرِهَ فَقَدْ بَرَىءٌ، وَمَنْ أَتَكَرَّ فَقَدْ سَلِمَ، وَلَكِنْ مَنْ رَضِيَ
 وَتَابَعَ» قَالُوا: «يَا رَسُولَ اللَّهِ أَلَا نُقَاتِلُهُمْ؟ قَالَ: لَا، مَا أَقَامُوا فِيكُمْ
 الصَّلَاةَ» رَوَاهُ مُسْلِمٌ .

Umm Salamah رضي الله عنها reported: The Prophet ﷺ said, “You will have rulers some of whom you approve and some of whom you will disapprove. He who dislikes them will be safe, and he who expresses disapproval will be safe, but he who is pleased and follows them (will be indeed sinful).” His audience asked: “Shall we not fight them?” He replied, “No, as long as they establish Salat amongst you.” [Muslim]

COMMENTARY

In this hadeeth the author cited, may Allah shower blessings on him, the Prophet ﷺ said, “Some leaders will appointed over us”; that is, the rulers will appoint them over us. “you’ll approve and disapprove”, meaning, they will not implement Allah’s Legislations neither will they uphold Allah’s command of Allah. You will agree with some of their practices and loathe others. They will be governors appointed by an overall legitimate ruler. Whoever loathes has shown his innocence, whoever controverts would have been faultless, but whosoever becomes pleased and follows them will be destroyed as they will be destroyed. Then they asked the Prophet ﷺ, “Should we then not fight them?” He said, “No, so far they establish the Prayer among you.”

This shows that when we notice with them – i.e., the rulers – something we dislike, we should hate the matter and admonish them regarding it. If they accept admonition the gain and they benefit too, but they refuse guidance, we still gain and the blame is on them. Nevertheless, it is not permissible for us to fight the leaders in whom we notice evil because fighting them carries along grave consequences – tremendous benefits will be missed. This is because when they are fought or repugned it will increase their evil owing to the fact that rulers consider themselves as above the masses.

Therefore, when the people disregard or fight them, they become worse. However, the Prophet (ﷺ) gave a condition for that, “so far they establish the Prayer.” This shows that when they do not establish the Prayer, then we may fight them.

This hadeeth contains proof that abandoning the Prayer constitutes disbelief because fighting the rulers is only allowed when we find them to be upon clearcut disbelief for which we have clear evidence from Allah – the Exalted. So, if the Prophet (ﷺ) allows us to fight them when they do not establish the Prayer, that indicates that abandoning the Prayer is an explicit act of disbelief and a proof for us from Allah.

This is the correct view; that the individual who abandons the Prayer absolutely, who does not observe it with the Congregation nor in his house, is a disbeliever who has left the fold of Islam. It was never reported from the Prophet (ﷺ) that the one who abandons the Prayer will enter the Paradise; that he is a believer, or that he will be saved from the Hell or similar other assertions.

It becomes obligatory to uphold the texts in its broad sense regarding the disbelief of the one who abandoned the Prayer. No one has presented any proof showing that such a person does not become a disbeliever except flimsy evidences of five categories:

1. What lacks evidence essentially.
2. Or that such is restricted (in its applicability) by a description that makes leaving the Prayer farfetched in the circumstance.
3. Or that it is restricted by a condition in which the person may be excused.
4. Or that general proofs that are restricted by the texts on the disbelief of the person who leaves the Prayer.
5. Or that it is weak.

The discourses of those who hold that leaving the Prayer does not constitute disbelief will ever fall within any of these five categories.

But the correct opinion without any doubt – in my view -, is that the person who abandons the Prayer is a disbeliever expelled by his disbelief from the fold of Islam. And that his disbelief is worse than that of the Jews and the Christians since they are allowed to remain on their religion but will not be allowed that. He is an apostate.

He will be adjured to repent; if he does, well, otherwise, he will be executed!

HADEETH 189

السَّادِسُ: عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ الْحَكَمِ زَيْنَبَ بِنْتِ جَحْشٍ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا فَرِعَا يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ، وَنِلٌ لِلْعَرَبِ مِنْ شَرِّ قَدْ اقْتَرَبَ، فَتُحِ الْيَوْمَ مِنْ رَذْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلَ هَذِهِ» وَحَلَّقَ بِأَصْبُعِهِ الْإِهَامَ وَالَّتِي تَلِيهَا. فَقُلْتُ: يَا رَسُولَ اللَّهِ أَتَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ إِذَا كَثُرَ الْخَبْثُ» مَتَّفَقٌ عَلَيْهِ .

Zainab ؓ reported: The Prophet ﷺ came to visit me one day frightened and he ﷺ said, “La ilaha illallah (There is no true God but Allah). Woe to the Arabs because of an evil which has drawn near! Today an opening of this size has been made in the barrier restraining Ya’juj and Ma’juj (Gog and Magog people).” And he ﷺ made a circle with his thumb and index finger. I said, “O Messenger of Allah! Shall we perish while still there will be righteous people among us?” He ﷺ replied, “Yes, when wickedness prevails.” [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah be pleased with him - mentioned what he related on the authority of the Mother of the Faithful, Umm Hakam, Zaynab bint Jahsh - may Allah be pleased with her. She said that the Prophet (ﷺ) entered upon her looking angry and said, “La ilaaha

ill Allah (There is no deity worthy of worship)! Woe to the Arabs because of an evil which has drawn near.” He – ﷺ – went to her wearing that countenance; flushed faced, saying, “**La ilaaha ill Allah**”, affirming the Allah’s Oneness and asserting it since the entirety of the Sharee’ah is based on declaring the Oneness of Allah. Allah – the Mighty and Sublime – said,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ (٥٦)

“And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone).” (Adh-Dhaariyaat: 56)

He – the Exalted – also says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْنَا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾ (٢٥)

“And we did not send any Messenger before you but We revealed to him (saying): None has the right to be worshipped except I (Allah) so worship Me.” (al-Anbiyaa: 25)

Singling out Allah in worship, love, veneration, repentance, reliance, seeking help, fear, and in other similar matters; that is the basis of the Religion.

As such, the Prophet – ﷺ – said, “**La ilaaha illAllah**” in that condition of anger and changed face by way of affirming Allah’s Oneness and calming the hearts. Then he – peace and blessings be upon him – warned the Arabs, he said, “Woe to the Arabs because of an evil which has drawn near.” He warned them because they are the flag bearers of Islam. Allah – the Exalted – raised Muhammad (ﷺ) among the unlettered, the Arabs:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيَّةِ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

وَأَنْ كَانُوا مِنْ قَبْلَ لَفِي ضَلَالٍ مُبِينٍ﴾ (٢) ﴿وَالْآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ (٣)

“... reciting to them His Verses, purifying them (from the filth of disbelief and polytheism) and teaching them the Book (this Qur’aan, Islamic laws and Islamic jurisprudence) and al-Hikmah. And verily, they had been before in manifest error. And others among them (Muslims) who have not yet joined

them. And He (Allah) is the All-Mighty, the All-Wise.” (Al-Jum’ah: 2-3)

So, the Prophet – ﷺ – expressed the warning mentioning the Arabs because they are the flag bearers of Islam.

His statement, “from the evil that has drawn nearer”: the evil he referred to was that of the *Ya’juj* and the *Ma’jooj* (the Gog and Magog). Explaining it further, he – peace and blessings be upon him – said, “Today, an opening of this size has been made in the barrier restraining the *Ya’jooj* and *Ma’jooj*” - and he made a circle with his index finger and his thumb -; that is to say, even though so small, he cautioned the Arabs regarding it.

The Arabs have been vanguards of Islam since the time of the Prophet (ﷺ) to our present day, are warned about by the *Ya’jooj* and the *Ma’jooj*, those who corrupt the earth as Allah – the Exalted – related as regards Dhul Qar’nayn, that he was told,

﴿قَالُوا يٰذَا الْقَرْنَيْنِ اِنَّا بَاۡجُوۡجٌ وَمَآجُوۡجٌ مُّفْسِدُوۡنَ فِى الْاَرْضِ ۝۹۱﴾

“Ya’jooj and Ma’jooj are doing great mischief in the land...”
[Kahf: 94].

Therefore, they are people of evil and corruption. Then Zaynab enquired, “O Messenger of Allah! Will we be destroyed even when we have the righteous amongst us?” He said, “Yes, when wickedness prevails.” The righteous will not to be destroyed, they will rather be saved and successful. But when evil pervades, even the righteous will be destroyed based on His saying,

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِیۡنَ ظَلَمُوۡا مِنْكُمْ خَاصَّةً وَّاعْلَمُوۡا اَنَّ اللّٰهَ شَدِیۡدُ الْعِقَابِ ۝۲۵﴾

“And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong, and know that Allah is severe in punishment.” (Al-Anfaal: 25)

Evil here may refer to two things:

First: Evil acts.

Two: Evil persons.

So when evil deeds spread in a society, even if they are Muslims, then would be exposing themselves to destruction. Likewise, when

disbelievers become many among them, they would be predisposed to ruin. Hence, the Prophet (ﷺ) warned against Jews and Christians remaining in the Arabian Peninsula. He – ﷺ – cautioned, “Expel the Jews and the Christians from the Arabian Peninsula.”⁽¹⁾

He – ﷺ – said during his terminal illness, “Move out the disbelievers from the Arabian Peninsula.”⁽²⁾

During his last days he said, “If I live longer, I will expel the Jews and the Christians from the Arabian Peninsula.”⁽³⁾

He – ﷺ – said, “I shall move out the Jews and the Christians from the Arabian Peninsula and leave only the Muslims.”⁽⁴⁾

These narrations have been authentically related from him – peace and blessings be upon him. Quite unfortunately, today, you find people competing to bringing in Jews, Christians and even polytheists as expatriates to our lands. Some of them would claim they are better than the Muslims – we seek refuge with Allah – Exalted – from Satan, the Accursed.

This is how Satan plays with some people’s intelligence until they rate the disbeliever above the believer. Allah - the Mighty and Sublime – said,

﴿وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللّٰهُ يَدْعُو إِلَى الْجَنَّةِ
وَالْمَغْفِرَةِ بِآيَاتِهِ ۖ وَبَيِّنَ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

“...and verily, a believing slave is better than a (free) Mushrik even though he pleases you. Those (the unbelievers) invite you to the Fire, but Allah invites (you) to paradise and Forgiveness by His Leave, and makes his Ayat clear to mankind that they may remember.” (Al-Baqarah: 221)

- 1 Al-Haafidh said in *Talkhees ul-Habeer* (4/139) regarding this wording: Agreed upon with the wording, “Expel the polytheists from the Arabian Peninsula.” He – may Allah shower blessing on him – did not refer to this wording (i.e., the one in the text above) or give the source in the books.
- 2 Reported by Al-Bukhaari, Book of *Jizya*, Chapter of Expelling the Jews from the Arabian Peninsula, no: (3168), and Muslim, the Book of Will, the Chapter of the one who has nothing to will leaving Willing, no: (1637).
- 3 Reported by Imam Ahmad in the *Musnad* (1/32) from the hadeeth of Umar bin Al-Khattaab – may Allah be pleased with him.
- 4 Reported by Muslim, Book of *Jihad* and Advancing, Chapter of the Expulsion of the Jews and the Christians from the Arabian Peninsula, no: (1767).

So beware of employing expatriate Jews, Christians and polytheists like the Buddhists and others like them in this Peninsula. This is because it is an Islamic Region; Islam began from there and will return there; so why should we have these filths in our midst; among our children, family, and in our society? Such calls are certainly towards ruin and perdition.

Consequently, whoever contemplates our situation today and compares it with our condition previously will find great difference between the two. If not for this wonderful young generation, which Allah – the Mighty and Sublime – has favoured with commitment, and we ask Allah – the Exalted – to make the Ummah steadfast upon it, you would have witnessed countless evils.

Perhaps, Allah – the Exalted – will grant us His Pardon, and then with these righteous youths with sound reawakening – may Allah retain His favour on them and protect them and us from the Devil, the Accursed.

HADEETH 190

السَّابِعُ: عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ فِي الطَّرِيقَاتِ» فَقَالُوا: يَا رَسُولَ اللَّهِ مَا لَنَا مِنْ مَجَالِسِنَا بُدُّ نَتَحَدَّثُ فِيهَا! فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ» قَالُوا: وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللَّهِ؟ قَالَ: «غَضُّ الْبَصَرِ وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ» متفق عليه .

Abu Sa'ad Al-Khudri ؓ reported: The Prophet ﷺ said, "Beware of sitting on roads (ways)." The people said: "We have but them as sitting places." Messenger of Allah ﷺ said, "If you have to sit there, then observe the rights of the way." They asked, "What are the rights of the way?" He ﷺ said, "To lower your gaze (on seeing what is illegal to look at), and (removal of harmful objects), returning greetings, enjoining good and forbidding wrong." [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - said in what he cited from Aboo Sa'eed Al-Khudree - may Allah be pleased with him -, that the Prophet (ﷺ) said, **"Beware of sitting on roads."** This is an expression of warning; that is to say, "I warn you not to sit on the ways." And that is owing to the fact that sitting on roads (often) leads to noticing faults; those going and returning, looking at the belongings they are carrying that may be confidential. They may not be pleased that others see them.

It may also lead to backbiting and slandering the pedestrians; they begin to badmouth the honour of passers-by.

The point here is that, sitting by the roadsides leads to evils. However, when he - ﷺ - said, **"Beware of sitting on roads"**, warning them against that, they enquired, **"O Messenger of Allah! We have not but those as our places of sitting."** That is to say, we sit down there to talk, familiarize with one another which is beneficial.

So, when the Prophet (ﷺ) noticed that they were hell-bent on that sitting, he said, **"If you must sit then fulfill rights of the way."** He - ﷺ - wasn't stringent with them neither did he prevent them from these sittings where they converse and get along with one another. He - peace and blessings be upon him - did not come down hard on them regarding this. It was from his attributes to deal kindly and compassionately with the believers.

He said, **"If you must sit"** i.e., to sit, **"then fulfill the rights of the way."** They asked, "What are its rights, O Messenger of Allah?" He explained, **"Lowering the gaze, removing harmful (things), responding to the greeting of Salaam, enjoining and forbidding evil."**

Five things:

First, lowering the gaze: That you lower your gazes from passers-by; whether male or female since it is compulsory for a man to drop his gaze from a woman and vice versa. Do not fix your gaze at him until you see what is with him. In the past, a man would return home with daily articles, carrying them in his hand. Then when he passes by these people, they would look at him and say, "What does he have with him?" and similar other expressions. Even, until recently, when a man passes by with mutton for his family, they would begin to discuss him, "So-and-so came returned home with some mutton

for his family today” and so on. Hence, the Prophet (ﷺ) ordered his companions to lower their gaze.

Second, removing harmful object: that is, holding back harm; whether through speech or deed. As for harm through speech, it is that they discuss or backbite the passer-by and then slander him!

Harm through deed could be through constricting him on the path; occupying the roads, harming the passers-by. Passing through the road would be impossible except after exhaustion and hardship.

Third, returning greetings: Whenever a person gives the *salaam*, you must respond to him. This is one of the rights of the road because it is recommended that the passer-by greets those seated. As such, when the pedestrian greets the sitting people, they must answer such greetings.

Fourth, enjoining good: *Al-Ma'roof* (as it occurs in the Arabic text, meaning, good) refers to all that Allah and His Messenger – ﷺ - enjoined; you must enjoin them as well. If you find anyone falling short, whether among the passers-by or others, you should enjoin him to do good, adjure and encourage him towards righteousness.

Fifth, forbidding evil: If you notice anyone passing by committing any evil, like smoking cigarette, or similar other evils, he should caution him. These are the rights of the way.

In this Hadeeth, the Prophet (ﷺ) warned the Muslims against sitting on the roads. However, if that becomes necessary, then it is obligatory to fulfill the rights of the way.

The rights of the road are five as explained by the Prophet (ﷺ): lowering the gaze, keeping away harm, returning the greetings of Salaam, enjoining good and forbidding evil. These are the rights of road for whosoever that sits there as explained by the Prophet (ﷺ).

And Allah alone grants success.

HADEETH 191

الثَّامِنُ: عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى خَاتِمًا مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ، فَتَزَعَهُ فَطَرَحَهُ وَقَالَ: «يَعْمِدُ أَحَدُكُمْ إِلَى جَمْرَةٍ

مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ! فَقِيلَ لِلرَّجُلِ بَعْدَمَا ذَهَبَ رَسُولُ اللَّهِ ﷺ:
خُذْ خَاتَمَكَ؛ انْتَفِعْ بِهِ. قَالَ: لَا وَاللَّهِ لَا أَخُذُهُ أَبَدًا وَقَدْ طَرَحَهُ رَسُولُ اللَّهِ
ﷺ: رَوَاهُ مُسْلِمٌ .

'Abdullah bin 'Abbas ؓ reported: Messenger of Allah ﷺ saw a man wearing a gold ring. So he (the Prophet ﷺ) pulled it off and threw it away, saying, "One of you takes a live coal, and puts it on his hand." It was said to the man after Messenger of Allah ﷺ had left: "Take your ring (of gold) and utilize it," whereupon he said: "No, by Allah, I would never take it when Messenger of Allah ﷺ has thrown it away." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - cited this hadeeth under the Chapter of Enjoining Good and Forbidding Evil because it contains changing evil with the hand. A man's using gold is certainly forbidden as the Prophet - ﷺ - explained concerning gold and silk that they are both allowed for the females in the Ummah, and forbidden for their males.⁽¹⁾

Hence, it is not permissible for a man to put on a gold ring or necklace. He must not also wear any cloth with gold buttons and the like. It should avoid wearing gold in every respect since only those who require adornment and beautification wear it like the woman who beautifies herself for her husband to attract him. Allah - the Mighty and Sublime - says:

﴿أَوْ مَن يُنَشَّأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ﴾ (١٨)

"(like they then for Allah) a creature who is brought up in adornments, and who in dispute cannot make herself clear."
(Az-Zukhruf:18)

Meaning; women; the females are brought up and nurtured in adornments, "and who in dispute cannot make herself clear" that is, she falters; she is not eloquent.

1 Reported by An-Nasaai, Book of Dressing and Adornments, Chapter of the Prohibition of the use of gold for males, no: (2090).

Whatever the case may be, women need gold for beautification for their husbands, but the males do not. Adornment is made to attract the man; he does not beautify himself for others except that between him and his wife. The spouse would adorn take adornment to attract the partner to better their mutual love. Nevertheless, it is not permissible for a man to wear gold.

As for wearing silver, there is no blame in that. It is permissible for a man to wear silver ring without attaching any superstitious belief to it as some of the people who imitate the Christian culture do regarding the wedding ring some of them wear at the time of marriage.

They say: When a man among the Christians gets married, the monk comes to him, holds the ring and wears it on his fingers, one after the other, until he leaves it on the finger he wills and then say: "This is the bond between you and your wife." So when the individual puts on the ring on that basis, then he is imitating the Christians in their false belief. Hence, it is not permissible for a person to wear this wedding ring. However, if one wears a ring ordinarily without attaching a belief, there is no harm in this.

Wearing the ring is not among the recommended matters; it is rather one of the things a person does occasionally. Otherwise, do not wear a ring. The Messenger of Allah (ﷺ) used not to wear a ring. However, when he was told that kings and rulers would not receive a letter except with stamps, he – ﷺ – took a ring and engraved, "**Muhammad Rasoolu Allah**" (Muhammad is the Messenger of Allah) on its stone. So whenever he wrote a letter, he stamped it using this ring.

This hadeeth contains evidence for the use of force to correct evil when necessary. The Prophet – ﷺ – did not say to him that, "Gold is unlawful, so do not wear it" or, "put it off". He rather removed it himself and hurled it on the ground. There is difference between enjoining good and forbidding evil, and changing evil; changing evil occurs from capable authority like a ruler or someone vested with authority to effect changes, such as a man in relation to his household and a woman with respect to her house and similar other situations. These persons have the authority to directly effect changes. Otherwise, then with the tongue; and if that is not possible still, then the individual simply loathes it.

As for commanding good and forbidding evil, it is compulsory in

all conditions because it does not involve enforcing change. It rather involves commanding good and forbidding evil, inviting to good and righteous deeds, and avoiding evil. These are the three stages: inviting (*Da'wah*), enjoining and forbidding, then enforcing change (*Tagyeer*).

As for *Da'wah*: Such as when a person stands up to admonish people, exhorting them, reminding them and inviting them to guidance.

As for enjoining: It is to direct an order to a specific person or particular group, that, "O so-and-so, hasten towards the Prayer", "leave off lying and backbiting" and similar things.

As for *Tagyeer*: It is to effect change from evil to good, as the Prophet (ﷺ) did when he removed the ring from its owner and threw it on the ground.

It also contains proof that it is allowed to damage a harmful thing considering the fact that the Prophet – ﷺ - threw it away after removing it from his hand. He did not say, "Take it and give it to your wife", for example. Hence, from the sound understanding of this companion – may Allah be pleased with him -, when he was told, "take your ring", he remarked, "I will not take a ring the Prophet – ﷺ - had thrown away." He understood that it was from the aspects of punishment and getting it off him because it caused him to sin. And whatever gives rise to sins or abandoning an obligation could be destroyed by the owner by way of self-reproach.

Sulayman (may the peace of Allah be upon him) the Prophet of Allah did the same thing when the best bred and well-trained horses were presented to him, he got busy with them until the sun set thereby preventing him from observing the *Asr* Prayer until its time passed. So he ordered for the horses and began to slaughter them. Allah – the Exalted –

﴿رُدُّوْهَا عَلٰی فُطَيْفٍ مَّسْحًا بِالسُّوقِ وَالْأَعْنَاقِ﴾ (33)

"Then he began to pass his hand over their legs and their necks."

(Sud: 33)

He got rid of them by way of self-discipline and earning the pleasure of Allah - the Mighty and Sublime. Therefore, when a person realizes that something from his wealth distracts him from obedience to Allah and he puts it away exercising self-restraint then there is nothing

wrong with that.

This hadeeth contains proof that wearing gold is liable to punishment in Hell - and the refuge is with Allah. The Prophet ﷺ – said, “Some of you would take a slit of coal from the Fire and wear it in his hand.” The Messenger ﷺ – connected the ember to the Fire to mean that the person will be punished with it on the Day of Resurrection. That is a part-punishment, that is to say, it will affect only the part of the body having to do with the wrong.

A similar example is his saying concerning the person who trails his garments below the ankles. He – ﷺ – said, “Whatever goes below the two ankles shall be in the Fire.”⁽¹⁾ Similarly, when the companions –may Allah be pleased with them – were not washing the heels properly (during the Ablution); he – ﷺ – said, “Woe to the heels in the Fire.”⁽²⁾ These three texts from the *Sunnah* all establish the point that punishment with the Fire may be limited to particular parts of the body.

The Qur’aan also has similar texts:

﴿يَوْمَ يُخْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جَاحَهُمْ وَجُوهُهُمْ وَظُهُورُهُمْ﴾ (30)

“On the Day when (money, gold, silver) will be heated in the fire and with it will be burned their foreheads, their flanks and their backs.” (at-Tawbah: 35)

These are specific parts of the body; as the torment may be general regarding the entire body, it may also be restricted to particular organs that related to the wrong.

Also, from the benefits in this hadeeth is: Indication of the honesty of the companions regarding their faith. When this man was told to take his ring and make some benefit of it, he remarked that, “I will not take a ring thrown away by the Prophet (ﷺ). That is out of his perfect faith, may Allah be pleased with him. If he were to be weak in faith, he would certainly take it and derive some sort of benefit from it by selling or giving it to his wife or the like.

1 Reported by Al-Bukhaari, Book of Dressing, Chapter of Whatever goes below the ankles is in the Fire, no: (5787)

2 Reported by Al-Bukhaari, Book of Knowledge, Chapter of the one who raises his voice while teaching, no: (60), and the Book of Ablution, Chapter of Washing the Feet and not Wiping the feet, no: (163), and Muslim, Book of Purification, Chapter of the Obligation of Completely Washing the Feet, no: (241).

Likewise, from the lessons in this hadeeth is that: One should apply wisdom in changing evil. The Prophet (ﷺ) employed some sternness regarding this man but not with respect to the Bedouin Arab who urinated in the mosque (on another occasion).⁽¹⁾ Perhaps, because of the Prophet's recognition that the person wearing the gold ring in this report was aware of the ruling but was lackadaisical, unlike the Bedouin who was rather ignorant, he knew nothing. He came and found a space in the mosque and started urinating, thinking he was on an open land!

However, when people stood up to stop him, the Prophet (ﷺ) restrained them. Likewise, the Prophet – layhi as-salaat was-salaam – was lenient with Mu'awiyah bin Hakam As-Sulamee (may Allah be pleased with him) when he talked during the Prayer. Likewise, he treated the man who cohabited with his wife during the day of Ramadan mildly. Hence, for every circumstance, there is (an appropriate) speech.

So, O my Muslim brother, it is incumbent upon you to employ wisdom in all you do or say. Verily Allah – the Exalted - says in His Book:

﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا

﴿أُولُوا الْأَلْبَابِ﴾

“He grants Hikmah to whom He pleases, and He to whom Hikmah is granted, is indeed granted abundant good. But none remember (Will receive admonition) except men of understanding.” (Al-Baqarah: 269)

We ask Allah – the Exalted - to make us among those who will be granted wisdom and attain tremendous good with it.

HADEETH 192

التَّاسِعُ: عَنْ أَبِي سَعِيدٍ الْحَسَنِ الْبَصْرِيِّ أَنَّ عَائِذَ بْنَ عَمْرِو رَضِيَ اللَّهُ

1 Reported by Al-Bukhaari, Book of Ablution, Chapter of Pouring Water over urine in the Mosque, no: (220), and Muslim, Book of Purification, Chapter of the Obligation of Washing urine and other impurities...no: (284).

عَنْهُ دَخَلَ عَلَى عَبْدِ اللَّهِ بْنِ زِيَادٍ فَقَالَ: أَيُّ بَنِيَّ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ شَرَّ الرِّعَاءِ الْحُطَمَةُ» فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ. فَقَالَ لَهُ: اجْلِسْ فَإِنَّمَا أَنْتَ مِنْ نُخَالَةٍ أَصْحَابِ مُحَمَّدٍ ﷺ، فَقَالَ: وَهَلْ كَانَتْ لَهُمْ نُخَالَةٌ، إِنَّمَا كَانَتْ النُّخَالَةُ بَعْدَهُمْ وَفِي غَيْرِهِمْ! رَوَاهُ مُسْلِمٌ

Abu Sa'id Al-Hasan Basri reported: 'Aidh bin 'Amr (the Companion) ﷺ visited 'Ubaidullah bin Ziyad (the ruler) and said to him: "Son, I heard Messenger of Allah ﷺ saying, 'The worst shepherds (rulers) are those who deal harshly in respect of supervision. Beware, Don't be one of them!'" Ibn Ziyad said to him, "Sit down, you are but husk from among the Companions of the Prophet ﷺ." 'Aidh bin 'Amr ﷺ retorted: "Was there any husk among them? Surely, husk came after them and among others than them." [Muslim]

HADEETH 193

الْعَاشِرُ: عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَتَأْمُرَنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ، أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ، ثُمَّ تَدْعُوهُ فَلَا يُسْتَجَابُ لَكُمْ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Hudhaifah ﷺ reported: The Prophet ﷺ said, "By Him in Whose Hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted." [At-Tirmidhi]

COMMENTARY

His saying – peace and blessings be upon him -, that, "By He in Whose Hand is my soul", this is swearing. The Prophet –ﷺ– swore by Allah in it because the souls of the creatures are in His Hands - the

Mighty and Sublime. He guides them (i.e., the souls) if He wishes and causes them to stray if He wills, He kills them if He wills and causes them to remain alive if He wishes. So all the souls are in the hands of Allah guiding them or leaving them to stray, he causes them to live and die. He – free is He from all imperfections - said:

﴿وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾﴾

“By a soul and Him who perfected him in proportion then He showed Him what is wrong for him and what is right for him.”
(Ash-Shams: 7-8)

The souls of the entire creatures are in His Hands alone; so the Prophet (ﷺ) swore. We would regularly swear using this expression, “By He in Whose Hand is my soul.” Sometimes he – ﷺ – employed the expression, “By He in Whose Hand is the soul of Muhammad” owing to the fact that, the soul of Muhammad is the finest. So he would swear with it.

Thereafter, he –peace and blessings be upon him - mentioned the reason for the oath, that we should enjoin good and forbid evil, or else Allah will cover us with torment from Him such that we will supplicate to Him and He will not grant our request - We ask for wellbeing from Allah Alone.

We had mentioned a number of hadeeths, all of which point to the obligation of enjoining good and forbidding evil, and warn against abandoning that. Therefore, it is our duty to enjoin good. If we find any of our brothers falling short as regards an obligation, we should enjoin him and warn him against the act of disobedience. And if we see a brother of ours committing an evil, we should forbid him from it and caution him so that we unite as a single nation. Because when we are separated, with each of us viewing differently, conflict, disunity and differences will occur among us. But if we are together upon the truth, we will achieve goodness, bliss and success.

This hadeeth also contains proof that it is allowed to swear even without being asked to swear. However, this is only necessary concerning matters of great importance and concern. As for trifling matters, swearing is not necessary except if you are put to oath by way of affirming the truth. Then in such situations, the individual may

swear.

Therefore, the hadeeth shows the obligation of enjoining good and forbidding evil: It is mandatory, among the religious obligations and its mandatory acts. In fact, some scholars considered it as the sixth pillar of Islam even though the correct opinion is that it is not the sixth pillar. Yet, it is among the most important obligations. If the Ummah fails to implement this obligation, the people will act each according to his own views, every group will devise its own methods. But if they collectively enjoin good and forbid evil, approach will align and they will become a single entity as Allah – the Exalted - has ordered:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ﴾ (110)

“You (believers in monotheism) are the best of peoples ever raised up for mankind; you enjoin al-Ma’ruf and forbid Al-Munkar, and you believe in Allah.” (al-Imraan: 110)

﴿وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ﴾ (104) وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ
عَذَابٌ عَظِيمٌ (105)

“Let there arise out of you a group of people inviting to all that is good (in Islam), enjoining Al-Ma’ruf and forbidding Al-Munkar, and it is they who are the successful. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is awful torment.” (Al-Imraan: 104-105).

Nevertheless, it is incumbent on the person enjoining good and forbidding evil to note an important matter: His intension for doing it must be to rectify his brother; not vengeance or subjugation. If he intends to revenge against or subjugate him, he becomes self-conceited. Similarly, he will belittle his brother and even think that Allah will not show mercy on him and say: “This is way from Allah’s mercy” and by so doing, his deeds waste away.

The Prophet (ﷺ) said, “A man scorned the other and said, ‘By Allah!

Allah will not forgive so-and-so.” And then Allah the Mighty and Sublime said, “Who is that who preempts me to say that I will not forgive this fellow, I have forgiven the fellow, and I render your own deeds useless.”⁽¹⁾

Consider this man who made an utterance and ruined his world and Hereafter. All his deeds and efforts became wasted because he made this utterance of arrogance and scorn regarding his brother and distancing him from Allah’s Mercy of Allah. Consequently, that cause the ruin of his his world and hereafter.

The point here is that: It is compulsory for the one enjoining good and forbidding evil to regularly bear it in mind that his intent should not be self-patronage or vengeance against his brother. He should rather be like a sincere doctor whose aim is to cure the sick fellow. The person who is sick with evil should be cured from the evil of this detestable act. Likewise, the person who leaves an act of obligation should be helped to observe the obligatory deed.

Therefore, when Allah sees his sincerity of purpose, He will bless his effort, and make him a guide for whomever He wishes among His slaves. So, he will attain tremendous good, and huge benefit is derived from him as well.

Allah alone grants success.

HADEETH 194

الْحَادِي عَشَرَ: عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ
قَالَ: «أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ» رَوَاهُ أَبُو دَاوُدَ،
وَالترمذي وَقَالَ: حَدِيثٌ حَسَنٌ.

COMMENTARY

The author - may Allah shower blessings on him – mentioned what he reported on the authority of Aboo Sa’eed al-Khudree, may Allah be pleased with him, from the Prophet (ﷺ) that, “The best form of Jihad

1 Reported by Muslim, Book on Benevolence and Relations, Chapter of one’s loosing hope in the mercy of Allah, no: (2621).

is speaking the truth before a tyrant ruler.”

The rulers have two categories of advisers: The evil adviser and the good adviser.

An evil adviser: He considers what the ruler wants, and then presents it to be good, saying: “That is the truth, this is good, you have acted rightly and well”, even if the act – and the refuge is with Allah – was as at the height of tyranny. He bootlicks the leaders and seeks worldly benefits.

As for the good adviser: He considers what pleases Allah and His Messenger (ﷺ) and guides the ruler to it. This is the righteous adviser.

Telling lies to the tyrannical ruler is – and the refuge is with Allah – the opposite of Jihad. Lying before the tyrant involves the individual contemplating whatever the ruler desired and then saying it before him, making it fair seeming.

However, saying the truth in the presence of a tyrant is one of the best forms of Jihad. He said, ‘...before a tyrant ruler” because speaking the truth before a just ruler will not harm the individual. The ruler will rather accept it. Contrariwise, the tyrant would rather punish and hurt the person.

So, we have four situations:

1. Truth told before a just ruler; this is simple.
2. False told to a just ruler; this is dangerous because you would have caused him trials, making evil fair seeming to him.
3. Truth said in the presence of an unjust ruler. It makes one of the best forms of Jihad.
4. False said before an unjust ruler; this is the worst!

These are the four categories, the best of which is truth told before the tyrant.

We ask Allah to make us among those who will say the truth in the open and the hidden, whether such is against our own selves or others.

HADEETH 195

الثَّانِي عَشَرَ: عَنْ أَبِي عَبْدِ اللَّهِ طَارِقِ بْنِ شِهَابِ الْبَجَلِيِّ الْأَخْمَسِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ، وَقَدْ وَضَعَ رِجْلَهُ فِي الْغُرْزِ: أَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ: «كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ» رَوَاهُ النَّسَائِيُّ بِإِسْنَادٍ صَحِيحٍ.

Abu Sa'id Al-Khudri ؓ reported: The Prophet ﷺ said, "The best type of Jihad (striving in the way of Allah) is speaking a true word in the presence of a tyrant ruler." [Abu Dawud and At-Tirmidhi]

COMMENTARY

The author, may Allah shower blessings on him, cited on the authority of Abu bakr As-Sideeq, may Allah be pleased with him, that he said, "To proceed: O People! You certainly read this verse, 'O you who believe take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error...' (Maidah: 105)

Apparently the verse would mean that as long as the individual is guided, then the misguidance of others will not affect him since he is upright. So in as much as he remains guided the affairs of others are with Allah. Hence, some of the people may even interpret it and deduce a corrupt meaning from it, thinking wrongly, that it was the intent of the glorious verse. Allah rather affirmed the fact that a person's misguidance does not prevent us from taking to guidance. So He said, "...If you follow the right guidance, no hurt can come to you from those who are in error..."

Following guidance involves ordering good and forbidding evil. If that is from the aspects of being upon guidance, then we shall necessarily be free from harms (from others) through that action of enjoining good and forbidding evil. Hence, he – may Allah be pleased with him -, added that, "I certainly heard the Prophet (ﷺ) saying: "When people see evil and do not rectify it or prevent the wrongdoer, Allah may soon overrun them with a severe punishment from Him." That is, the misguided will hurt them if they do not enjoin him good

and caution him against evil. Allah may soon descend His punishment on them; the wrongdoer and the complacent, the wrongdoer for his evil deeds and the complacent for not preventing evil.

This contains proof that the individual must pay attention to understanding Allah's Book to avoid giving it interpretations away from what Allah intends. The people may even take an interpretation conflicting with what Allah desired in His Book and they become astray by an interpretation of the Qur'aan (they devised for themselves).

Severe warning is reported in the books of hadeeth about the person who interpretes the Qur'aan just according to his own views; he gives meanings to conform to his own opinions and desires and not based on the linguistic and juristic implications in the *Sharee'ah*. When an individual does that, then he should find a place for himself in the Fire.

But whoever explains it according to linguistic implications among the grammar specialists; then there is no blame on him since the Qur'aan came down in Arabic language. In such circumstances, he will explain it according to what it indicates. Likewise, if the meaning had changed from linguistic to juristic implications and he interpretes it accordingly, then there is no blame.

The point is that, it is incumbent on the individual to understand the intents of Allah –the Mighty and Sublime – in His Book. Likewise what the Prophet – ﷺ –intends in his Sunnah, so that he may explain it according to the intents of Allah and His Messenger.

Allah alone grants success.

22

CHAPTER

GREVIOUS PUNISHMENT FOR THOSE WHO ENJOIN GOOD AND FORBID EVIL BUT ACT OTHERWISE

The author (may Allah shower blessings on him) said, “Chapter of Grevious Punishment for those Who Enjoin Good or Forbid Evil but Act Otherwise.” Considering the fact of the preceding discussing the obligation of enjoining good and forbidding evil, it is quite appropriate that this chapter follows on the greviousness of the punishment for those who order good or caution against evil but act contrary – and the refuge is with Allah.

The person in such a situation will not be truthful in his ordering good; otherwise, if he truly affirms what he orders to be beneficial he would be the first person to follow it to be sensible. Similarly, if he forbids an evil while believing that it is truly harmful and that doing that also constitutes sin, he would certainly have been the first to abandon it if he were intelligent. Hence, if he enjoins good without following it or forbids evil and yet commits it, it would be known that what he says is not based on any belief – and the refuge is with Allah.

Hence, Allah, the Mighty and Sublime, disparaged such persons, He says:

﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴾ (11)

“Do you enjoin piety (and righteousness) on the people and you forget (to practice it) yourselves, while you recite the Scripture?! Have you then no sense?” (al-Baqarah: 44)

The interrogative here expresses reproach; that is to say, how do you enjoin the people to do good and leave out yourselves?! Do not do

that;and you read the Qur'aan and understand good and evil, "*Have you no sense?*"

The interrogative expresses rebuke; He says to them, "How does this happen from you? Where are your senses if you're really truthful?!"

For instance: A man orders people to forsake usury but he deals in it himself or does something worse. He says to the people, for instance, "Do not take interest when you deal with banks." Then he proceeds to collect the interest secretly, cunningly and deceptively, not realizing that cheating, deception and treachery (added to consuming the usury) are worse sins than the evil of those who only consume usury.

For that reason, Ayyoob As-Sukhtiyaanee (may Allah shower blessings on him) said regarding the people of tricks and slyness, "They deceive Allah the way they deceive the kids. If they handle the matter as they are, it would have been simpler." And he spoke the truth, may Allah shower blessings on him.

Similarly, an individual enjoining the people to observe the Prayer while he himself does not pray! How should this be? How do you enjoin the Prayer, recognizing its benefits and yet you do not observe it? Does this make sense? It does not let alone being part of the Religion. So it contradicts common sense, and constitutes mindlessness regarding the Religion.

We ask Allah for wellbeing.

"*O you who believe*", Allah – the Exalted – described them with faith, because having faith requires that the individual avoids this and does not say what he would not do. Then He berated them that, "*Why do you say what you do not do.*" Thereafter, he explained that such actions are hateful to Allah; so despised before Him.

Then He said: "*Most hateful it is with Allah that you say that which you do not do.*"

Regarding *Al-Maqtu* (as it occurs in the Arabic text, meaning *hateful*), the scholars say, it means, "deep displeasure"; Allah deeply dislikes an individual like this; one who would say what he does not do. Allah – the Mighty and Sublime - explained to His slaves that it is among what he hates so that they may avoid it.

Allah – the Exalted - says about Shu'ayb (may Allah's peace and blessings be upon him):

﴿وَمَا أُرِيدُ أَنْ أَمْلِكَكُمْ إِلَىٰ مَا أَنهَكُم عَنْهُ﴾

“... I wish not, in contradiction to you, to do that which I forbid you...” (Hud: 88)

Meaning, he said to his people: It is not possible that I warn you against joining partners with Allah and reducing measure while I do it myself. That is not possible in the least. The Messengers – alayhim as-salaat was-salaam -, are the most sincere advisers to the people, and the strongest in venerating Allah, complying with His commands and abandoning His prohibitions. Therefore, it is not possible that he warns them against evil and yet commits the same evil.

This contains proof that the person who commits evils he himself condemns contradicts therewith the way of the Messengers – alayhim as-salaat was-salaam – because the Messengers would not warn against a thing and commit the same thing.

The narrations contains the grievous punishment that awaits those who do not do what they enjoin or avoid what they warn against will be explained as well –Allah willing

Allah alone grants success.

HADEETH 198

وَعَنْ أَبِي زَيْدٍ أَسَمَةَ بْنِ زَيْدٍ بْنِ حَارِثَةَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُؤْتَى بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُ بَطْنِهِ، فَيَدُورُ بِهَا كَمَا يَدُورُ الْحِمَارُ فِي الرَّحَا، فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ فَيَقُولُونَ: يَا فُلَانُ مَا لَكَ؟ أَلَمْ تَكُ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ؟ فَيَقُولُ: بَلَى كُنْتُ أَمُرُ بِالْمَعْرُوفِ وَلَا آتِيهِ، وَأَنْهَى عَنِ الْمُنْكَرِ وَآتِيهِ» متفقٌ عليه .

Usamah bin Zaid رضي الله عنه reported: Messenger of Allah ﷺ said, “A man will be brought on the Day of Resurrection and will be cast into Hell, and his intestines will pour forth and he will go round them as a donkey goes round a millstone. The inmates of Hell

will gather round him and say: 'What has happened to you, O so-and-so? Were you not enjoining us to do good and forbidding us to do evil?' He will reply: 'I was enjoining you to do good, but was not doing it myself; and I was forbidding you to do evil, but was doing it myself.'" [Al-Bukhari and Muslim]

COMMENTARY

This hadeeth seriously warns against a person's ordering good and not following the same and cautioning against evil and committing it – and the refuge is with Allah.

He ﷺ says: **"A man would be brought on the Day of Resurrection"**, that is, the angels will bring him and hurl him into the Fire. He will not just enter the Fire; he'll rather be forcefully thrown into it as a stone is thrown into a sea; without any compassion. His intestines will pour out due to the forcefulness of the throw – and the refuge is with Allah.

"And he will go round them as a donkey rounds the millstone." This simile expresses denunciation; that is, he is compared with a donkey going round the millstone. Millstones are used in the old mills before these modern day machines and implements were invented. Two big stones are arranged and chiselled into one another; the upper of the two, the runner stone, has an opening through which the grains are poured in and a donkey is tied to a log of wood. Then the donkey goes round the mill, and the mill grinds as the donkey moves.

This person who will be thrown into the Fire will move round with his intestines – and the refuge is with Allah – as the donkey goes round its mill. Hence, the people of the Fire will gather around him and ask, "What is your problem?", "What brought you here; you used to enjoin good and forbid evil?" Thereupon he will confess that, **"I used to enjoin good but I did not do it."** He would say to people, "Observe the prayer" but he used not pray; he ask them to "Give out the Zakat" while he would not give it himself. He used to say, "Be good to your parents" but he was rather rude to his own parents. That was how he used to enjoin good without performing it himself.

"I used to forbid evil but I would do it." He would say to people, "Do not backbite people", "do not consume usury", "do not cheat in transactions", "do not be bad to kith and kin", "do not be bad to the neighbours" and similar prohibited acts he would forbid but commit

– and the refuge is with Allah. He would trade in usury, cheat, be insolent towards kindred, bad towards neighbours and so on. So, he would enjoin good but fail to practice it and caution against evil and do it – we ask Allah for wellbeing. Therefore, he will be so penalized and humiliated on that Day.

So it is incumbent on the individual to start with his own soul; he should enjoin good upon himself and avoid evil considering the fact that apart from the Prophet – salallahu alayhi wasallam -, the individual has the greatest right upon himself than anyone else.

Begin with yourself; forbid it from its transgression

When you have finished with it, then you are wise

Start with it, and then endeavour to advise your brothers sincerely; enjoin them to do good and forbid them evil, so that you will become righteous and rectifying.

We ask Allah – the Exalted – to make me and you among the pious who rectify others; He is Most Generous and Bountiful.



CHAPTER

DISCHARGING TRUSTS

The author - may Allah shower blessings on him - said, Chapter on Discharging Trust.

Al-Amanah (as it occurs in the Arabic text, meaning, *trust*) has a number of meanings like the worship Allah entrusted His servants with. It is from the aspects of trust, Allah gave the servants the responsibility.

Likewise financial trust: something given to a person to preserve for its owners, as well as other property in an individual's possession for his own benefit or that of its owners. And that is for the reason that trusts remain in a person's care for the benefit of its owners or that of the holder or both of them.

As for the first: *Al-Wade'ah* (as it occurs in the Arabic text), you entrust it to a person, and say - for instance -, "This is my wrist-watch, keep it for me" or "this this money belongs to me hold it" and the like. So these items remain with the individual for the benefit of its owner.

As for that to the advantage of the custodian: like borrowed items. A person would give you an item such as a vessel, rug, wrist-watch or car which will remain with you for your benefit.

As for those to the benefit of both parties: that forms the subject of rent. The benefit in this case, returns to all parties. You lent a car from me (for example); you take it and derive benefit from it, meeting your needs while I enjoy the rent. Likewise a house or shop and the likes; they are all trusts.

From the aspects of trusts are those of rulership; it comes with the greatest responsibility; whether general or limited leadership. For instance, the *Sultan* is the supreme head of a country, a trustee for the entire nation regarding its religious and mundane interests. He is in-charge of their treasury; he must not squander it nor expend them on other than the welfare of the Muslims and the likes.

There are other aspects of trusts of a lower degree like that of the minister in his ministry, a governor as regards his region, a judge concerning his law court, the individual regarding his family. The point here is that, the subject of trust is broad but with two basic matters:

Trusts regarding Allah's rights: That is the servant's responsibility to worship of Allah - the Mighty and Sublime.

Trusts regarding the rights of other humans: these are many. We had pointed to some of them, and they must all be discharged:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا﴾ (٥٨)

"Verily Allah commands that you should render back the trusts to those whom they are due." (an-Nisaa: 58)

Contemplate on this expression, "**Verily Allah commands you**", an expression of power and authority. He did not say, "Render the trusts" neither did he say, "I command you." He rather said, "**Verily Allah commands you**"; He commands you out of His Supreme Right to be Obeyed that you should render the trusts back to their owners. So He made it in the third-person to show the significance of the situation and the matter. This is similar to the proclamation a ruler could make – and for Allah is the best similitude – "Verily the authority orders you", "The king commands you." This is more effective and stronger than merely saying, "I command you", as the scholars of Arabic Rhetoric aver.

"That you render the trusts back to those whom they are due": from the necessary implications of rendering trusts is preserving them since rendering it becomes impossible unless they are preserved which can be achieved avoiding to abuse it or exceed limits regarding it. The individual should rather meticulously keep it without going overboard or being neglectful of it until he renders it to its owners.

Giving back trust is one of the signs of faith. Every time you find a honest person in discharging trusts perfectly, then you should realize he has strong faith. On the contrary, when you notice an individual being treacherous, then one should understand he has weak faith.

And among the matters of Trust is the peculiar thing between an individual and his companion he may not want anyone to know about. In that case, it is not permissible for the companion to tell it.

If for instance, he confides in you, and says, "This is a trust"; then it is not allowed for you to tell anyone about it, not even the closest person to you. Whether he told you plainly not to tell anybody or it became circumstantially understood that he would not like anyone to know of it. Hence, the scholars say, "If a man tells you something while looking around, then it is a trust." Why? Because the fact that he was turning around meant that he feared any other person overhearing it. So when a person tells you something in confidence, it is not permissible for you to spread it.

Among that also: the intimate issues between spouses; the worst people before Allah on the Day of Resurrection is the man who was intimate with his wife and then broadcasts what transpired between them. It is not permissible for one to divulge such intimate marital relations.

Many inane youths amuse themselves in their sittings by revealing matters of intimacy; one may say, "I did such-and-such with my wife" among the things she really hates that any person knows as every sane person would loathe as well that anyone becomes aware of the intimate issues with their spouses.

Hence, it is incumbent on us to preserve the trusts. First of all, the trust between our Lord and us since the rights of our Lord are the greatest obligations on us; and then the rights of the creatures, the nearer the greater.

"Verily, how excellent is the teaching which He (Allah) gives you." Allah – the Mighty and Sublime – praises Himself for the commandments He enjoins and the forbidden things He wants us to avoid, and then He ends the verse by saying, *"Truly, Allah is Ever All-Hearer, All-Seer"*: hearing whatever you say, and seeing whatever you do.

Closing the verse with these two great Names that indicates Allah's encompassing Hearing and Seeing expresses caution. He – the Mighty and Sublime – cautions whoever will not render the trusts to those whom they are due.

And Allah alone grants success

COMMENTARY

The author - may Allah shower blessings on him - cited Allah's

statement:

﴿ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا

الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴾ (٧٢)

“Truly, We did offer the trust to the heavens and the earth and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).” (Al-Ahzab: 72)

Allah – the Exalted – offered the trust; and that was, legal responsibility and obligation to the heavens, the earth and the mountains, but they all declined bearing it owing to the difficulty involved and the fact that these three – the earth, the mountains and the heavens – feared wasting it away.

If a person says, “How would Allah entrust the heavens, the earth and the mountains when they are inanimate objects without intellect and perception?” The response is that: Every inanimate object, with regards to Allah, is intelligent; it understands and complies. Have you considered Allah’s words the Prophet (ﷺ) mentioned, that, “When Allah the Great created the pen, He said to it: ‘Write.’” So Allah talked to the pen, an inanimate object, and the pen replied, “What do I write?” Because the command is general, difficult to implement without some details, He then said, “Write all that will be till the Day of Resurrection.”⁽¹⁾ The pen wrote, by Allah’s order, all that will be till the Day of resurrection. This is an order, duty and an obligation.

So in this verse, Allah – the Mighty and Sublime – explained that He offered the trust to the heavens, the earth and the mountains, but they declined.

He – the Exalted – also said,

﴿ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴾ (١١)

“Then He rose towards the heaven when it was smoke, and said to it and the earth: Come both of you willingly and unwillingly. They both said: We come willingly.” (Fussilat: 11)

1 Reported by Aboo Dawood, Book of the Sunnah, Chapter on Presentiments; no. (4700) and at-Trimidhi in the Book on Preordainment, Chapter no. 17, no. (2155), and Ahmad in the *Musnad* (5/317).

He addressed them through a command, He said, "Come willingly or unwillingly" and they both said, "We come willingly." Therefore, the heavens and the earth understood Allah's address and obeyed, saying: "We come willingly." Nevertheless, the disobedient among the descendants of Adam say, "We hear and disobey"!

Mankind bore the Trust; how? In two ways: through the intellect and the Messengers. The intellect that Allah – the Mighty and Sublime – bestowed on them by which He preferred them greatly over much of the creatures, and the Messengers Allah – the Mighty and Sublime – sent to man. They differentiated for them, the truth from misguidance; leaving them without any excuse.

Yet, He described man as "unjust and ignorant." Scholars differ as to whether the reference to man here is general or specific regarding the disbeliever. Some of the scholars say: It only relates to the disbeliever; he is largely unjust and ignorant. As for a believer, he would be just, knowledgeable, wise and guided. However, some others hold that: It is rather general in meaning and that it refers to man's basic instincts but that Allah favored the believer with guidance, and so, he became exempted.

In any case, whoever renders the trust is free from the tag of wrongdoing and ignorance contained in Allah's saying: "*But man bore it. Verily, he was unjust and ignorant.*" (Al-Ahzaab: 72)

We ask Allah to make it easy for you and us to discharge the trusts we took; may He grant us the success and you too to attain what He loves and is pleased with, He is certainly Generous.

HADEETH 199

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ» متفقٌ عليه .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, "There are three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust." [Al-Bukhari and Muslim]

COMMENTARY

Al-Ayah (as it occurs in the Arabic text, rendered as, *the signs*) refers to *Al-'Alaamah* (indicator) as Allah – the Exalted – says:

﴿أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَتُ بَنِي إِسْرَءِيلَ﴾ (١٧)

“Is it not a Ayah (sign) to them that the learned scholars (like Abdullah bin salaam may Allah he pleased with him) of the Children of Israel knew it (as true)?” (As-Shuaraa: 197)

Meaning that, is it not a sign for them indicating that what the Prophet (ﷺ) has brought is true, and that its legislations are right and that the Qur’aan is truth? *“...that the learned scholars of the children of Israel knew it”*: and they actually knew that he was the one ‘Eesa عليه السلام told of his coming.

Likewise He said:

﴿وَأَيُّهُ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ الْمَشْحُونِ﴾ (٤١)

“And an Ayah (sign) for them is that we carried their off spring in the laden ship (of Nuh).” (Yasin: 41)

Hence, *Aayah* means *‘Alaamah* (signs or indicators). So the signs of a hypocrite are three.

The hypocrite is the person who conceals evil and shows good such as concealing evil and showing Islam. The word, *Munaafiq* is taken from the *Naafiqaa al-Yarbu’* (the jerboa holes). The *Yarbu’* is also referred to as *Jarbu’* (jerboa); it digs a hole in the ground with an inlet and drills another hole as an outlet at the farthest side of the chamber; so obscure. So, if anything prevents it from the first opening, it hits the second opening with its head and runs away through it. Likewise the hypocrite; he exhibits good but conceals evil - he displays Islam and secretly harbours disbelief.

Hypocrisy surfaced during the time of the Prophet (ﷺ) after the Battle of *Badr*. The leaders of the Quraysh were killed during the battle while the Muslims triumphed. Subsequently, hypocrisy surfaced; the hypocrites showed themselves as Muslims while they were actually disbelievers, as Allah - the Exalted said,

﴿وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ﴿١٤﴾﴾

“And when they meet those who believe, they say: We believe. But when they are alone with their Shayaatin (Devils) they say truly we are with you: verily, we were but mocking.” (Al – Baqarah: 14)

Allah - the Exalted – said,

﴿اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾﴾

“Allah mocks at them and gives the increase in their wrongdoing to wander blindly.” (Al-Baqarah: 15)

He – the Exalted - also said about them:

“When the hypocrites come to you (O Muhammad). They say: verily we bear witness that you are indeed the Messenger of Allah”: they affirm their speeches using an oath, and employing the particles of emphasis, *anna* and *laam*. Allah, the Exalted, then replied them:

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ، وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ

لَكَذِبُونَ ﴿١﴾﴾

“Allah knows you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed.” (Al-Munafiqoon:1)

Allah – the Mighty and Sublime – affirmed that they are liars in their claims employing a stronger testimony than theirs: “*verily we bear witness that you are indeed the Messenger of Allah*” while not rejecting the fact that Muhammad is a messenger of Allah. Hence, He – the Exalted – said, “*Allah knows that you are indeed His messengers and Allah bears witness that the hypocrites are liars.*” (Al – Munaafiqun: 1)

A hypocrite has signs, recognised by those Allah the Exalted has endowed with insight and light in the heart. He easily makes out the hypocrite by observing his condition.

Nevertheless, there are apparent signs that would be noticed, not requiring insight such as the three explained by the Prophet (ﷺ) in this hadeeth: “When he speaks, he lies”: he says for example, “So-and-so did such-and-such” but when you inquire, you discover that

he lied; the person had not done any such thing. Therefore, if you notice a person telling lies, you should realise that he has aspects of hypocrisy in his heart.

Secondly, “when he promises he fails”, he gives you promises but fails. He would say to you, for example, “I will visit you at seven O’ clock in the morning”, but he will not come. He may say, “I will come to you tomorrow after *Dhuhr*” but he will fail. He may even say, “I will give you such-and-such” but he will not give you. So, he is as the Prophet (ﷺ) said, “when promises he fails.”

As for the believer, when he promises he keeps it as Allah - the Exalted says,

﴿وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا﴾

“And who fulfill their covenant when they make it.” (Al-Baqarah: 177)

But the hypocrite would promise and deceive you. When you notice an individual who regularly fails to keep his promises, you should then realise he has traits of hypocrisy in his heart – and the refuge is with Allah.

Three: “when he is entrusted he betrays.” This is the point of reference in this hadeeth regarding the chapter heading. If you entrust a hypocrite with money he betrays, if you confide in him he tells the matter, if you entrust him with a business he disappoints. Whenever you entrust him with anything he proves undependable - and the refuge is with Allah – showing that he has aspects of hypocrisy in his heart.

The Prophet (ﷺ) told us this for two reasons:

One: So that we may guard against these negative attributes because they are signs of hypocrisy. It is feared that these acts of hypocrisy may actually lead to hypocrisy in Creed – and the refuge is with Allah. A person may become a real hypocrite in the matters of Creed and as such, he leaves the fold of Islam while he knows not. So, Allah’s Messenger (ﷺ) informed us so that we may be watchful regarding it.

Two: In order for us to be cautious of whoever has such attitudes and realise that such a person is a hypocrite. He would deceive us, toy with us, and hoodwink us with his sweet talks and good words.

So, we must not trust him or rely on him for anything because he is a hypocrite— and the refuge is with Allah.

The opposite of these attitudes are from the signs of faith. When a believer promises, he fulfills it, when he is entrusted (with anything), he renders the trust accordingly and when he speaks he is truthful in his speech; he would state the facts as they are.

Unfortunately, when you promise some thoughtless people among us, they ask, “Is it an English or Arab promise?” giving an impression that the non-Muslims are the ones who fulfill their promises. This, without doubt, is stupidity and deception regarding these unbelievers. There are Muslims and believers among the English but most of them are disbelievers. When they fulfill promises, they do not aim at seeking Allah’s Face. They rather seek to create an image for themselves with the people therewith so they are beguiled by them.

But in the real sense, it is the believer that actually fulfils his promises meticulously. So, whoever fulfils his promise is certainly a believer and whoever does otherwise has traits of hypocrisy in him.

We ask Allah to safeguard you and us from hypocrisy in our deeds and creed. Verily He is the Generous and Noble.

HADEETH 200

وَعَنْ حُذَيْفَةَ بْنِ الْيَمَانِ. رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ، حَدِيثَيْنِ قَدْ رَأَيْتُ أَحَدَهُمَا، وَأَنَا أَنْتَظِرُ الْآخَرَ: حَدَّثَنَا أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ، ثُمَّ نَزَلَ الْقُرْآنُ فَعَلِمُوا مِنَ الْقُرْآنِ، وَعَلِمُوا مِنَ السُّنَّةِ، ثُمَّ حَدَّثَنَا عَنْ رَفْعِ الْأَمَانَةِ فَقَالَ: «يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَظِلُّ أَثَرُهَا مِثْلَ الْوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَظِلُّ أَثَرُهَا مِثْلَ أَثَرِ الْمَجَلِّ، كَجَمْرِ دَخَرَجْتَهُ عَلَى رَجُلِكَ، فَتَفْطِرُ فَتَرَاهُ مُتَبَيَّرًا وَلَيْسَ فِيهِ شَيْءٌ» ثُمَّ أَخَذَ حَصَاةً فَدَخَرَجَهَا عَلَى رِجْلِهِ «فَيُضْبِحُ النَّاسُ يَتَبَايَعُونَ، فَلَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ حَتَّى

يُقَالُ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا، حَتَّى يُقَالَ لِلرَّجُلِ: مَا أَجَلَدَهُ مَا أَظْرَفَهُ، مَا أَعْقَلَهُ! وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ. وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَمَا أَبَالِي أَيْكُمْ بَايَعْتُ؛ لَئِنْ كَانَ مُسْلِمًا لَيَرُدَّنَّهُ عَلَيَّ دِيْنُهُ، وَلَئِنْ كَانَ نَصْرَانِيًّا أَوْ يَهُودِيًّا لَيَرُدَّنَّهُ عَلَيَّ سَاعِيهِ، وَأَمَّا الْيَوْمَ فَمَا كُنْتُ أَبَايِعُ مِنْكُمْ إِلَّا فُلَانًا وَفُلَانًا» متفقٌ عَلَيْهِ .

Hudhaifah bin Al-Yaman ؓ reported: Messenger of Allah ﷺ foretold to us two Ahadith . I have seen one (being fulfilled), and I am waiting for the other. He (ﷺ) told us, “Amanah (the trust) descended in the innermost (root) of the hearts of men (that is, it was in their heart innately, by Fitrah , or pure human nature). Then the Qur’an was revealed and they learnt from the Quran and they learned from the Sunnah.” Then the (Prophet ﷺ) told us about the removal of Amanah . He said, “The man would have some sleep, and Amanah would be taken away from his heart leaving the impression of a faint mark. He would again sleep, and Amanah would be taken away from his heart leaving an impression of a blister, as if you rolled down an ember on your foot and it was vesicled. He would see a swelling having nothing in it.” He (the Prophet ﷺ) then took up a pebble and rolled it over his foot and said, “The people would enter into transactions with one another and hardly a person would be left who would return (things) entrusted to him (and there would look like an honest person) till it would be said: ‘In such and such tribe there is a trustworthy man.’ And they would also say about a person: ‘How prudent he is! How handsome he is and how intelligent he is!’ whereas in his heart there would be no grain of Faith.” Hudhaifah bin Al-Yaman ؓ added: I had a time when I did not care with whom amongst you I did business, I entered into a transaction, for if he were a Muslim, his Faith would compel him to discharge his obligation to me; and if he were a Christian or a Jew, his guardian (surety) would compel him to discharge his obligation to me. But today I would not enter into a transaction except with so-and-so.

COMMENTARY

The author, may Allah shower blessings on him, said in what he related on the authority of Hudhayfah bin Al-Yamaan (may Allah be pleased with him) that, “The Messenger of Allah (ﷺ) told us two things. I have witnessed one of them and I await the other.” Sometimes, the Prophet (ﷺ) would give his companions information as he deemed appropriate. Whenever the Prophet ﷺ told a person of a thing, that information is for the individual and the entire *Ummah* till the Day of Resurrection.

Hudhayfah bin Yamaan (may Allah be pleased with him) is referred to as “The Confidant” because the Prophet - may Allah’s peace and blessings be upon him – confidentially told him about some of the hypocrites. He – ﷺ - knew them and informed Hudhayfah (may Allah be pleased with him) regarding them. They were about thirteen men; he mentioned them by their names.

‘Umar bin Al-Khattaab - may Allah be pleased with him – due to his strong conscious fear of Allah would meet Hudhayfah and enquire, “I implore you by Allah, did the Prophet (ﷺ) mention me as one of the hypocrites?” This was ‘Umar bin Al-Khattaab (may Allah be pleased with him) the best of this Nation after its Prophet (ﷺ) and Aboo Bakr As-Siddeeq (may Allah be pleased with them all). He is the second in this Ummah after the Messenger (ﷺ). His certainty of Faith and rank are well known such that the Prophet – ﷺ – said, “Were there to be those who would be addressed through revelation amongst you; then ‘Umar (is of them).”⁽¹⁾

Meaning, if there will be among you, those who will receive inspiration towards the correct views on issues, it is ‘Umar. He – ﷺ – would shower encomium on him for being right. Similarly, his firm belief well known irrespective of his adjurations that, “I adjure you by Allah! Did Allah’s Messenger mention me to you among the hypocrites he named?” Hudhayfah – may Allah be pleased with him – retorted, “No, but I will not vindicate anyone else besides you.”⁽²⁾

Hudhayfah (may Allah be pleased with him) mentioned what the

1 Reported by Al-Bukhaari, Book of the Virtues of the Companions of the Prophet (ﷺ), Chapter on the Virtues of Umar bin Al-Khattaab, no: (3689), and Muslim, Book of the Virtues of the Companions, Chapter of Some Virtues of Umar...no. (2398).

2 Reported by Al-Kharaaitee in *Masaawee Al-Akhlaaq* no: (309).

Prophet – alayhi as-salat was-salaam – told him regarding honesty been taken away from the hearts of people. So, his saying that, “Honesty occurs in the depths of the hearts of the people” means; in its core. Then, the Qur’aan and the Sunnah were sent down affirming this core; the instinct upon which Allah created the people was strengthened by the Qur’aan and the Sunnah. They learned from Allah’s Book and the Sunnah of His Prophet - ﷺ – and increased their Faith and steadfastness and rendering trusts.

However, he ﷺ mentioned in the second hadeeth that this honesty will soon be removed from people’s hearts – and the refuge is with Allah. It will be removed, and consequently, the people will begin to say: “There so-and-so clan has a trustworthy man.” Meaning that, you will almost not find a single trustworthy man in a tribe; the rest will be betrayers, fraudulent people.

People witness this saying of Allah’s Messenger (ﷺ) nowadays. You may survey the people one by one until a hundred or hundreds and not find a single honest person who will render the trust as due with regard to Allah’s rights or the rights of people. You may even find a person who would be upright regarding Allah’s rights; he would observe the Prayer, give the Zakat, Fast, perform the Hajj, give lots of remembrance of Allah and proclaim His glorification, but he would not be honest when it comes to the issues of money.

If he is assigned a public job, he is negligent; he would only resume late to work and leave before close of business. He would carefreely waste days on his personal engagements even though you may find him in among the first persons in the mosque, foremost in giving charity, fasting, performing Hajj. Yet from another angle, he lacks honesty!

Likewise, you may find a person upright in worshipping Allah; observing the Prayers, giving the Zakat, Fasting, going on the Hajj, and being generous, yet he lacks honesty in his place of work. He knows it is not permissible for an employee to trade or open a store; but he does not care. He would openly own and operate a business venture with his own name or a pseudonym or with a foreign partner he would make to oversee the business center and similar other things. Hence, he lies and cheats the state and consumes wealth unlawfully. This wealth he earns through these unlawful means, may prevent his prayers being granted.

The Prophet (ﷺ) said, “Allah is Pure and He accepts not but pure. Allah gave the believers the same order He gave the Messengers. Allah - the Exalted says -

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ

﴿تَعْبُدُونَ﴾

“O you who believe (in the oneness of Allah) Eat of the lawful things that we have provided you with and be grateful to Allah, if it is indeed he whom you worship.” (Al-Baqarah: 172)

He - the Exalted – says,

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾

“O (you) messengers! Eat of the Tayyibat (all kind of Halaal foods) and do righteous deeds. Verily, I am All-Knower of what you do.” (Al-Muminuun: 51)

Then he mentioned a man who was on a long journey, with an unkempt hair, covered with dust, stretching his two hands towards the sky, saying: ‘O Lord, O Lord...’ while his food is from the forbidden, his drink was from the forbidden, he was nourished from forbidden things. How will he be answered?”⁽¹⁾

The Prophet (ﷺ) said, “How will that person be answered.” That Allah answers such a person is really far-fetched. This man with unkempt hair, covered with dust, stretching his hands towards the heavens and supplicating, “O Lord, O Lord”, irrespective of that, it is unlikely that Allah would answer him because he was consuming forbidden things. This employee, according to the terms of employment, is prohibited from engaging in business; yet, had private business. So every earning he gets from this business is forbidden for him and ill gotten - the refuge is with Allah -. But still, he cares not.

We say to such an individual, “You have an option now; you may wish to retain your job and give up the business. But if you consider the business more suitable or more profitable, then resign from the job. Two things cannot combine according to the terms between you

1 Reported by Muslim, Book of Zakaah, Chapter of the Collection of Zakaah from Lawful Wealth, no: (1015).

and the State. You know well that the State abhors private business (for its workers); so why do you engage in it?!"

Allah - the Exalted - says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اؤْفُوا بِالْعُقُودِ ۖ﴾ (١)

"(O you who believe) fulfill obligations." (Al Maidah: 1)

He - the most High - also said:

﴿وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ۖ﴾ (٢١)

"And fulfill (every) covenants, verily the covenant will be questioned about." (Al-Israa: 34).

Some give excuses and say, "Why should you prevent me from business while there are ministers who trade in property and have big firms?" We answer that, "If a people are astray, their misguidance is not then guidance (for another people). So if they are mistaken and unjust for what they do, you should not go astray."

And if he counters, for example, that, "These laws originate from them? They were the ones who made them; why should they contravene them?" We reply that: Their account is with Allah; on the Day of Resurrection, they shall be the first to suffer pains and regret for what they commit; on the Day there will be no money with them to ransom their souls with nor attendant nor guard to protect them (from the wrath of Allah), neither will there be any lineage nor kinship to benefit them! So do not take people's violating (laws) as evidence and reason to disobey Allah. However, it is incumbent on you to fulfil your promises even if others violate it; you must not.

We ask Allah for guidance for you, and us and that He should make you and us among the honest; rendering trusts regarding Allah's rights and those of His servants.

HADEETH 201

وَعَنْ حُذَيْفَةَ، وَأَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَجْمَعُ اللَّهُ تَبَارَكَ وَتَعَالَى النَّاسَ، فَيَقُومُ الْمُؤْمِنُونَ حَتَّى تُزْلَفَ

لَهُمُ الْجَنَّةُ، فَيَأْتُونَ آدَمَ، صَلَوَاتُ اللَّهِ عَلَيْهِ، فَيَقُولُونَ: يَا أَبَانَا اسْتَفْتَحْ لَنَا الْجَنَّةَ، فَيَقُولُ: وَهَلْ أَخْرَجَكُم مِّنَ الْجَنَّةِ إِلَّا خَطِيئَةُ أَبِيكُمْ! لَسْتُ بِصَاحِبِ ذَلِكَ، اذْهَبُوا إِلَى ابْنِي إِبْرَاهِيمَ خَلِيلِ اللَّهِ، قَالَ: فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُ إِبْرَاهِيمُ: لَسْتُ بِصَاحِبِ ذَلِكَ إِنَّمَا كُنْتُ خَلِيلًا مِّنْ وَرَاءَ وَرَاءَ، اعْمَدُوا إِلَى مُوسَى الَّذِي كَلَّمَهُ اللَّهُ تَكْلِيمًا، فَيَأْتُونَ مُوسَى، فَيَقُولُ: لَسْتُ بِصَاحِبِ ذَلِكَ؛ اذْهَبُوا إِلَى عِيسَى كَلِمَةِ اللَّهِ وَرُوحِهِ. فَيَقُولُ عِيسَى: لَسْتُ بِصَاحِبِ ذَلِكَ. فَيَأْتُونَ مُحَمَّدًا ﷺ، فَيَقُومُ فَيُؤَذِّنُ لَهُ، وَيُرْسِلُ الْأَمَانَةَ وَالرَّحِمَ فَيَقُومَانِ جَنَّتَيِ الصُّرَاطِ يَمِينًا وَشِمَالًا، فَيَمُرُّ أَوْلَاكُمْ كَالْبَرْقِ» قُلْتُ: بِأَبِي وَأُمِّي، أَيُّ شَيْءٍ كَمَرُ الْبَرْقِ؟ قَالَ: «أَلَمْ تَرَوْا كَيْفَ يَمُرُّ وَيَرْجِعُ فِي طَرْفَةِ عَيْنٍ؟ ثُمَّ كَمَرُ الرِّيحِ، ثُمَّ كَمَرُ الطَّيْرِ، وَأَشَدُّ الرِّجَالِ تَجَرِي بِهِمْ أَعْمَالُهُمْ، وَنَبِيِّكُمْ قَائِمٌ عَلَى الصُّرَاطِ يَقُولُ: رَبِّ سَلِّمْ سَلِّمْ، حَتَّى تَعْجَزَ أَعْمَالُ الْعِبَادِ، حَتَّى يَجِيءَ الرَّجُلُ لَا يَسْتَطِيعُ السَّيْرَ إِلَّا زَحْفًا، وَفِي حَافَتِي الصُّرَاطِ كَلَالِبُ مُعَلَّقَةٌ مَّامُورَةٌ بِأَخْذِ مَنْ أَمَرَتْ بِهِ، فَمَخْدُوشٌ نَاجٍ، وَمُكَرَدَسٌ فِي النَّارِ» وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ! إِنَّ قَعَرَ جَهَنَّمَ لَسَبْعُونَ خَرِيفًا رَوَاهُ مُسْلِمٌ.

Hudhaifah and Abu Hurairah رضي الله عنهما reported that they heard Messenger of Allah ﷺ saying, "Allah will assemble mankind, and the believers will stand till Jannah will be brought near them. They will then go to Adam عليه السلام and say, 'O our father, ask (Allah ﷻ), that Jannah may be opened for us, but he will reply: 'There was nothing that put you out of Jannah except your father's sin. I am not the one to do that, go to my son Ibrahim (Abraham), the beloved man of Allah.' Then Ibrahim عليه السلام when approached, will say: 'I am not the one to do that, for I was only a friend; and that is not a lofty status but ask Musa (Moses) to whom Allah spoke.'

They will then go to Musa (عليه السلام) but he will say: 'I am not the one to do that; go to 'xsa (Jesus), Allah's Word and spirit.' 'xsa (عليه السلام) will say: 'I am not the one to do that.' So they will come to me; and I will stand and be given permission. Amanah and ties of relationship will be sent forth and will stand on the sides of the Sirat (that is, the Bridge set over Hell-fire) right and left, and the first of you will pass like lightning." I said (that is Abu Hurairah (رضي الله عنه)): "I ransom you with my father and mother, what is like the movement of lightning?" The Messenger of Allah replied, "Have you not seen how the lightning goes and returns in the twinkling of an eye? Next (group will pass) like the passing of the breeze, next like the passing of a bird, and the next with the speed of a running man, according to the quality of their deeds. (During all this time) your Prophet (ﷺ) will remain standing on the Bridge saying: 'O my Rubb, keep (them) safe, keep (them) safe,' till men's deeds are so weak that a man comes who will be able only to crawl. On both sides of the Bridge pronged flesh hooks, placed under command will be hung and will seize those about whom they receive command, some people being lacerated and escaping and others being thrown violently into Hell." Abu Hurairah added: By Him in Whose Hand Abu Hurairah's soul is, the pit of Jahannam (Hell) is seventy years in depth. [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - said in what he reported on the authority of Hudhayfah and Aboo Hurayrah - may Allah have mercy on them both - in the hadeeth of Intercession. The Prophet (ﷺ) was promised by his Lord that He will raise him to the Exalted Position. Allah - the Mighty and Sublime - says:

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ، نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ۝٧٩﴾

"And in some parts of the night (also) offer the Prayer with it (Qur'aan) as an additional prayer for you (O Muhammad). It may be that your Lord will raise you to Maqam Mahmud (a station of praise and glory)." (Al-Israa:79)

Whenever the word 'Asaa (as in the Arabic text, meaning - may be)

comes from Allah, it connotes an obligation unlike when it is used by the creatures, then it would express “a wish”. If you then say, “*Asaa llaahu ‘an yahdiyane*” (meaning - may be Allah will guide me), “*Asaa llaahu an yagfiralee*” (may be Allah will forgive me), “*Asaa llaahu ‘an yarhamanee*” (Perhaps Allah will have mercy on me)”; all these are expressions of hope. But if Allah says, ‘*Asaa*, it expresses “a promise”. Hence, they say, “*Asa* from Allah is a commitment” as in His saying - the Exalted:

﴿فَأُولَٰئِكَ عَسَىٰ اللَّهُ أَن يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ۝١١﴾

“These are they whom Allah will (*‘Asaa*) forgive them, and Allah is ever Oft-pardoning, Oft-forgiving.” (An-Nisaa: 99)

And His saying:

“Perhaps (*‘Asaa*) Allah will bring a victory or a decision according to His will.” (Al-Maidah: 52)

And so on.

So Allah - the Mighty and Sublime - promised His Messenger, Muhammad (ﷺ) that He will raise him to a station of praise; the previous and later generations will shower encomia on him considering the rank. This will occur in many ways; for instance, in the manner the Hadeeth of Intercession described: The people will be raised on the Day of Resurrection naked, barefooted and uncircumcised. They will be without shoes and cloths and would not have been circumcised, i.e., the foreskin, which was cut during circumcision, will return on the Day of Resurrection as Allah - the Mighty – says:

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۖ﴾

“...As we began the first creation we shall repeat it.” (Al Anbiya: 104)

Allah – the Exalted - will gather the creatures, and the sun will be above them at a mile distance: terrible! They will see the mountains pass like clouds, scattering around like floating particles of dust. They will be covered by great anxiety and anguish. So they will say to one another, “Would you not seek who will intercede for us with Allah?” Thereupon, they will go to Adam and seek that he intercedes for them (before Allah). However, he will decline and give the excuse of his

own mistake.

The mistake was that Allah - the Mighty and Sublime – warned him and his wife after placing them in the Paradise for residence:

﴿وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾﴾

“Eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the Zalimun (wrongdoers).” (Al-Baqarah:35)

Allah - the Exalted - singled out the tree; and there is no point knowing its specie. So, we do not know the particular tree it was whether an olive tree, a wheat tree, grape tree or date-palm tree. We do not know. The point is that we should generalise as Allah – the Mighty and Sublime – generalised. If mentioning it specifically has any benefit, Allah – free is He from all imperfections -, would have done so.

He - the Mighty and Sublime - said to Adam and Hawaa:

﴿وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾﴾

“But come not near this tree or you both will be of the Zalimun (wrongdoers).” (Al Baqarah:35)

But the Devil came to them, whispered to them and misled them. He swore to them that, “Verily I am a sincere adviser to you.” And this is how he deals with the decendants of Adam; he would delude them, whisper to them and swear to them to be a sincere adviser, while he is really a blatant liar!

So he, Adam – may Allah’s peace and blessings be on him - would mention his mistake and his wife’s, that he ate from this tree. So Allah commanded them to descend from the Paradise to earth. They both descended to the earth and the entire decendants came from them both some of who were prophets, messengers, martyrs and the righteous ones. Adam ﷺ will excuse himself.

This contains evidence - I mean the Hadeeth of Intercession - that Adam would cite the incident as an excuse. This shows that the story reported from Ibn Abbass - may Allah be pleased with him -, that: When Hawaa became pregnant, the Devil came to her threatening her, saying, “You should name the son Abdul-Haarith (slave of the

Cultivator) otherwise, I make him have a horn and he will come out of your belly and slash it open.” They both refused to obey him. Then he came to them again, but they refused; and he came a third time. Out of love and pity for the child, they named him Abdul-Harith. Ibn Abbass considered that as an explanation for Allah’s saying - the Exalted:

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمَلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكَونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾ فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾﴾

“It is He Who has created you from a single person (Adam) and (then) He created from him his wife, in order that he might enjoy the pleasure of living with her. When he had sexual relation with her, she became pregnant and she carried it about lightly. Then when it becomes heavy, they both invoke Allah, their Lord saying: “If you give us a Salih (good in every aspect) child, we shall indeed be among the grateful. But when he gave them a Salih child they ascribed partner to Him in that which He had given to them, high is Allah, Exalted above all that they ascribe as partners to Him.” (Al-A’raaf:189-190)

This story is false; it is not authentic from many angles:

One: There is no authentic report from Allah’s Messenger (ﷺ) regarding that, and such a story could not have been obtained except through revelation.

Two: The Prophets – may Allah’s peace and blessings be upon them – are protected from associating partners with Allah by the consensus of the scholars.

Three: It is established in the Hadeeth of Intercession that people will come to Adam – may Allah’s peace and blessings be upon him – asking him to intercede for them, he will give his eating from the tree, which is a sin, as an excuse. If he had ever joined partners with Allah, giving it as excuse would have been stronger, more appropriate and probable.

All these and others show that it is not permissible to accept that Adam and Hawaa associated partners with Allah in any way. So Adam

will give an excuse and not intercede.

Then people will go to Nooh عليه السلام, the first of the Messengers sent by Allah to earth. People will address him with this status: “You are the first among the messengers sent by Allah to earth; intercede for us with your Lord.” However, he will give an excuse too,⁽¹⁾ because he asked his Lord what he had no knowledge of when he said:

﴿وَنَادَى نُوحٌ رَبَّهُ، فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْمُنْظِرِينَ﴾

“O my Lord! Verily my son is of my family! And certainly, your promise is true and you are the Most Just of the judges.” (Hud: 45)

Nooh – may Allah’s peace and blessings be upon him - had a child who disbelieved in him. His father was a messenger but he disbelieved in the messenger - and the refuge is with Allah. This is because lineage will not benefit an individual. The son of a scholar may not become a scholar; he could be an ignorant person. Likewise, the son of an ardent worshipper may not become a worshipper; he may be a criminal and a transgressor! So, the child of a messenger may not even be a believer; one of the children of Nooh was a disbeliever. His father was saying:

“O my son! Embark with us and be not with the disbelievers” [Hud: 42],

But he retorted, saying:

﴿قَالَ سَتَدْعُونِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ

بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمَغْرُوبِينَ﴾

“I will betake myself to some mountain: it will save me from the water.’ Nooh said: ‘This day there is no saviour from the Decree of Allah except him on whom He has mercy.’ And waves came in between them, so (the son) was among the drowned.” (Hud: 43)

The son was drowned with the disbelievers – and the refuge is with

1 In this wording cited by An-Nawawee – may Allaah shower blessings on him – Adam directed them to Ibrahim and Nooh – may Allah’s peace and blessings be upon him – was not mentioned. See Al-Bukhaari, Book of *Tafseer*, Chapter of - “O offspring of those whom We carried (in the ship) with Nooh!”, no: (4712), and Muslim, Book of *Eemaan*, Chapter of the Lowest in Rank amongst the People of the Paradise In It, no: (194).

Allah -, but Nooh said, “O my Lord my son is of my family, and Your promise is true; You are the Most Just of all Judges.”

So, Nooh will give the excuse that he asked about what he had no knowledge of, and there should not be any distaste between the intercessor and the one from whom intercession is sought. Both should have very strong connection that cannot be punctured; even though Allah – and free is He from all imperfections – had forgiven Nooh and Adam. Allah forgave Adam, chose him and accepted his repentance. However, because of their perfect status and lofty rank, they would view these mistakes – for which they have been forgiven - as hindrances from intercession all out of veneration, bashfulness and shyness towards Allah - the Exalted.

Thereafter, they will go to Ibrahim, the intimate friend of Allah - the Migfhty and Sublime. However, he will also give an excuse that he had told three lies for Allah’s sake. Meanwhile, these lies were not really falsehoods because he – may the peace of Allah be upon him – was only ambiguous regarding them; they were not really lies. But due to his profound reverence for Allah –free is Allah from all imperfections -, he will consider it an inhibitor preventing him from going forth and interceding (forthe entirety of the people).

Then they will come to Moosa and say, “Verily Allah talked to you and wrote the *Tawraah* for you with His Hand.” However, he will beg off too, citing that he killed a soul unlawfully. Moosa – may the peace of Allah be upon him - was one of the strongest and most powerful individuals. One day he passed by two men fighting; one of them from his group; that is, among the Children of Israel while the other was from his enemies, i.e., the people of the Pharaoh, the copts. So the one from his party sought Moosa’s aid against the other; he requested him to support and help him fight this man. So, Moosa struck the man from among his foes with his fist and the man died just from a single blow considering Moosa’s power and physical strength –

may the peace of Allah be upon him.

Thereupon, Moosa عليه السلام remarked,

﴿قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ﴾ (15)

“This is of Shaytaan’s (Satan) doing: verily, he is a plain misleading enemy.” (Al-Qasas:15)

On the following morning, he saw his companion of yesterday fighting with another person. Allah - the Exalted - says:

﴿فَإِذَا الَّذِي اَسْتَصْرَفَهُ بِالْاَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ﴾ (18)

“When behold the man who had sought his help the day before, called for his help (again). Moosa (Moses) said to him: “Verily you are a plain misleader.” (Al-Qasas:18)

That is, yesterday you fought with a man and today, you are fighting with another. Moosa advanced to grab the man from among their enemy and so, the Israelite said:

﴿قَالَ يَمُوسَى أَتَرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْاَمْسِ﴾ (19)

“(O Moosa!) is it your intention to kill me as you killed a man yesterday?” (Al Qasas: 19)

At the time, the people already starting to secretly investigate who had killed the other man the previous day. One of the copts picked that up and informed the people that Moosa was the murderer! The point of reference in that is: Moosa عليه السلام will ask to be excused from seeking Intercession for the people on the Day of Resurrection citing the unlawful killing of a soul.

Thereafter they will go to ‘Eesa and say, “You are a word from Allah and His Spirit.”

“A word from Allah”; that is, you were created with a word from Allah.

“And His Spirit”; meaning, you are one of the spirits belonging to Allah; which He created. He will beg off as well while not stating any particular sin or that he (i.e., the Prophet ﷺ) did not mention the excuse ‘Eesaa will give. So he will direct them to Muhammad – may

Allah's peace and blessings be upon him -, saying, "Go to Muhammad; a slave who has been forgiven his previous and future sins." Then they will come to the Prophet (ﷺ) who will then stand up and permission will be given to him and he will intercede. He will intercede for people and judgment will be established.

This Hadeeth - mentioned by the author (may Allah shower blessings on him) - contains evidence that trust and ties of kinship will both stand by the two sides of the *Siraat*. *As-Siraat* is a bridge that stretches on the Fire. The scholars hold differently regarding this Bridge whether it is wide or narrow? In some narrations, it is said to be thinner than the hair and sharper than the sword;⁽¹⁾ but people will cross over it. And Allah is capable of doing all things.

In other reports, it is said to be a shaky and slippery.⁽²⁾

There are spikes on this Bridge which will seize people according to their (evil) deeds. Some will be held down and thrown into Hell, and some will cross so swiftly like the sparkling of a lightning while others will cross like a camel rider and some others still like the wind; all according to their levels and their deeds. Their deeds will aid them while crossing. Those who would quickly hold on to Allah's path and in following His *Sharee'ah* will cross the Bridge faster. And those who are slow in that will cross only slowly too. On that Day, the messengers will supplicate that, "O Allah grant safety; O Allah, grant safety." Everyone will fear for his own soul owing to the difficulty that will be experienced.

The matter will be so awful; the people will be in a state of utmost fear and panic until the Muslims will cross this Bridge into the Paradise. Some among the people will be hurled into the Fire and punished according to their sins!

As for the pure disbelievers, they will not mount this Bridge or pass over it; they will rather be taken to the Fire before they cross the Bridge. They will be dragged to the Hellfire all together; only the believers will mount it. Nevertheless, whoever has a sin which has not been forgiven may be made to fall into the Hellfire and punished according to his deeds.

Allah knows best.

1 Reported by Muslim; Book of Eemaan, Chapter on Knowing the Way to Seeing Allah, no. (404)

2 Reported by Muslim; Book of Eemaan, Chapter on Knowing the Way to Seeing Allah; no. 183.

CHAPTER

PROHIBITION OF OPPRESSION AND THE COMMAND TO RETURN RIGHTS

HADEETH 203

وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اتَّقُوا الظُّلْمَ؛ فَإِنَّ
الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ
قَبْلَكُمْ؛ حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ» رَوَاهُ
مُسْلِمٌ .

Jabir bin 'Abdullah رضي الله عنه reported: Messenger of Allah ﷺ said,
“Beware of injustice, for oppression will be darkness on the Day
of Resurrection; and beware of stinginess because it doomed those
who were before you. It incited them to shed blood and treat the
unlawful as lawful.” [Muslim]

COMMENTARY

The author - may Allah shower blessings on him – said: “Chapter
on Prohibition of Oppression and the Command to Return Rights”
i.e., to their rightful owners. This chapter comprises of two issues:

One: Prohibition of injustice,

Two: The obligation of returning things taken unjustly.

You should know that injustice constitutes deficiency; Allah - the
Exalted - says:

﴿كَلَّا الْجَنَّتَيْنِ ءَانَتْ أَكْلَهَا وَلَمْ تَظَلِرْ مِنْهُ شَيْئًا ۚ﴾ (33)

“Each of those two gardens brought forth its produce, and failed not in the least therein.” (al-Kahf: 33)

That is, it did not fail to produce anything. Deficiency could result either through daringly taking over something unlawfully or being lax regarding what is required of him. By that, injustice would revolve round these two matters; leaving off an obligation or committing a prohibition.

Injustice is of two kinds: injustice related to Allah’s rights – the Mighty and Sublime - and injustice concerning the rights of the servants. The worst form of wrongdoing is that connected to Allah’s rights and joining partners with Him. The Prophet – ﷺ - was asked, “Which sin is most serious?” He replied, “That you associate partner with Allah while He created you.”⁽¹⁾ Next to it is wrongdoing regarding the other Major sins and then wrongdoing in the minor sins.

Concerning the rights of Allah’s slaves, the wrong (here) has to do with three things. The Prophet – ﷺ - explained them in his sermon during the Farewell Pilgrimage. He said, “Your bloods, properties, and dignities are sacred as the sacredness of this day during this month of yours and in this land of yours.” Injustice regarding life is that about blood. That is, violating the rights of others through shedding their blood or causing injuries to them and similar other matters. Injustice with respect to property is for an individual to transgress and usurp property from its owners, whether by refusing to discharge an obligation or by committing the unlawful, or by preventing the discharge of obligation, or by carrying out prohibited activities on others’ property. As for injustice pertaining to honour, this involves aggressing against others through adultery, sodomy, slandering and sorts of that.

All forms of injustice are unlawful!

A wrongdoer will never find anyone to help him before Allah - the Exalted. Allah - the Exalted says,

“There will be no friend nor intercessor for the Zalimun (unjust

1 Reported by Al-Bukhaari, Book of Manners, Chapter of Killing the Child for fear of his eating with him, no: (6001), and Muslim, Book of Eemaan, Chapter of *Shirk* being the most odious sin...no: (87).

ones), who could be given heed to...”

That is, on the Day of Resurrection, the unjust will not find even an intimate friend to save him from Allah’s punishment neither will he find an intercessor to whose intercession will be granted to intercede for him. The unjust will not find a supporter to help him on the Day of Resurrection. Allah the Exalted says:

﴿وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ (٢٧)

“And for the Zalimun (oppressor) there are no helpers.” (Al Baqarah: 270)

That is, they will not find helpers to help them and bail them from Allah’s torment on that Day.

Thereafter the author mentioned the Hadeeth of Jaabir bin Abdullah – may Allah be pleased with both - that the Prophet (ﷺ) said, “Beware of injustice”: *Ittaqoo* (as in the Arabic text, meaning: beware of); that is to say, avoid (it). *Dhulm* (injustice) as earlier explained, is either regarding Allah’s rights or those of the servants.

His saying: “Beware of injustice” means, do not oppress anybody; neither yourselves nor others, “oppression will be darkness on the Day of Resurrection.” On the Day of Resurrection, there will be no light except whomever Allah –the Exalted - gives light, but whoever Allah does not give light will never find any. If the individual is a Muslim, he will have light according to the level of his Islam. But, if he an unjust person, he losses from this light according to the degree of his injustice based on his saying: “Beware injustice; oppression will be darkness on the Day of Resurrection.”

From the aspects of injustice: the rich holding up debt settlement; i.e., refusing to pay his debt while having the means to do so. He – ﷺ - said, “The rich delaying debt is injustice.”⁽¹⁾ Many delay rendering back people’s rights; the owner of the right will come and say, “O so-and-so, give me my right” and the man says, “Tomorrow (I shall pay it)”, and when it is the other day he will say: “After tomorrow” and so on. This injustice shall be darkness on the Day of Resurrection for such persons.

“Avoid avarice”: that is, being covetous of wealth, “for it doomed

1 Its reference had preceded.

those before you.” Immoderate desire for wealth – we ask Allah for safety - makes the individual seek wealth from just any source whether legitimate or otherwise. In fact, the Prophet – ﷺ – said, “it incited them” i.e., it stirred those before us “to shed blood and violate their honour.” The avaricious will spill blood if he cannot attain his desire except through that, as it occurs to the tightfisted people. They rob the Muslims on highways, kill people, seize their belongings and their camels. Likewise, they invade people in the towns, they kill them and bring down their fences. They forcefully usurp their wealth and agress against them!

Consequently, the Prophet (ﷺ) warned against two things: injustice and avarice. Injustice refers to wronging to others while avarice has to do with strong crave for what is in the hands of others; they are both forbidden. Allah, the Exalted, says in His Book:

﴿وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ (٩)

“And whosoever is saved from his own covetousness, such are they who will be the successful.” (Al Hashr: 9)

Therefore, the verse shows that whosoever is protected from the covetousness of his soul will not be successful. Only those Allah grants the ability to hold back from avarice will achieve success.

We ask Allah to protect you and us from injustice. May He protect us from the covetousness of our own sould and its consequent evils.

HADEETH 204

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَتَوْدُنَّ الْحُقُوقَ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ حَتَّى يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ» رَوَاهُ مُسْلِم.

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, “On the Resurrection Day, the rights will be paid to those to whom they are due so much so that a hornless sheep will be retaliated for by punishing the horned sheep which broke its horns.” [Muslim]

In this Hadeeth, the Prophet (ﷺ) swore, and he is the ever truthful and believed even without swearing. Yet, he (ﷺ) swore that rights shall be given back to their owners on the Day of Resurrection; no right belonging to anyone will be lost. The rights belonging to you, if not returned in this world, will certainly be paid back in the Hereafter. Even the hornless sheep will be made to retaliate against the horned sheep.

In most cases when a horned sheep butts a hornless sheep, it hurts the other more. On the Day of Resurrection, Allah will judge between them, and revenge will be taken for the hornless against the horned. This is even as regards animals, and they have neither intellect nor understanding, but Allah – the Mighty and Sublime – is a Just Judge, He wishes to show His slaves His perfect justice even among the dumb animals; then, how about among mankind?

This hadeeth also contains the evidence that the animals will be raised up as well on the Day of Resurrection; and that is the truth. Likewise, other moving creatures and whatever has soul; they will all be raised up on the Day of Resurrection. Allah - the Exalted- says:

﴿وَمِمَّنْ دَابَّةٌ فِي الْأَرْضِ وَلَا ظَلِيمٌ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ﴾ (٢٨)

“There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you.” (Al-An‘am:38)

Numerous communities; community of microscopic animals, communities birds, communities of carnivores, community of snakes, and so:

﴿أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ﴾ (٢٨)

“Communities like you, we have neglected nothing in the Book then to their Lord they all shall be gathered...” (al-An‘am: 38)

Everything, including the deeds of animals and insects, is recorded; they are written in the *Lawh al-Mahfudh* (the Preserved Tablet): *“... we have neglected nothing in the Book, then to their Lord they all shall be gathered.”* (Al-An‘am: 38)

And Allah - the Exalted said:

“And when the pregnant she-camels shall be neglected; and when the wild beasts shall be gathered together.”

Everything will be raised up on the Day of Resurrection, and Allah will judge between them according to His Wisdom and Justice, and He is the All-Hearer All-Knower. Revenge will be taken among the beasts, and among the humans, between the jinns, and between jinns and human beings. Because humans aggress against the jinns and the jinns do oppress humans; much of that occurs from the jinns against human beings. For instance, humans violate the rights of jinns when they clean up the anus or the genital using bones. The Prophet (ﷺ) forbade using the bone for purification; he said (ﷺ) that, “It is a provision for your brothers among the jinns.”⁽¹⁾ The jinns will find the bone; so whenever anyone cleans up with it, he would have transgressed against them and cheated them, and it is feared that they may consequently harm him.

At any rate, there will be revenge for the oppressed against the oppressor on the Day of Resurrection. The good deeds of the oppressor will be taken (for the oppressed) until they become exhausted. Then, the evil deeds of the oppressed will be heaped on the oppressors. The Prophet (ﷺ) said, “Who do you consider wretched among you?” They answered, “The wretched is the person without any *Dirham* or any belonging.” He – peace and blessings be upon him – then remarked, “The wretched is the person who will come on the Day of Resurrection with good deeds like the mountains, but he would have beaten this, insulted another, taken the money of this and shed the blood of the other. So, this will take from his good deeds, that will collect from his good deeds if anything remains of it. Otherwise, their evil deeds will be heaped on him and he will be hurled in the Fire.”⁽²⁾

Revenge must be taken for the oppressed against the oppressor; but if the oppressed redeems his rights in this world, supplicating against the aggressor to the extent of the aggression and Allah answers him regarding that, then he would have taken the revenge himself before he dies because the Prophet (ﷺ) said to Mu’adh, “Beware of the

1 Reported by Muslim, Book of the Prayer, Chapter of Raising the voice during the recitation in the *Subh* prayer, no: (450), and At-Trimidhee, Book of Purification, Chapter of about the dislike for what is used to clean up, no: (18)

2 Reported by Muslim, Book of Benevolence and Relationship, Chapter of the Prohibition of Injustice, no: (2581).

supplication of the oppressed; because no barrier exists between it and Allah.”⁽¹⁾

So when an oppressed person supplicates against his oppressor in this world and his supplication is granted, then he has taken the revenge himself on the earth. But if he remains silent and refrains from cursing him while not overlooking the aggression, then he will have revenge taken for him on the Day of Resurrection.

And Allah alone grants success.

HADEETH 205

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا نَتَحَدَّثُ عَنْ حَجَّةِ الْوَدَاعِ، وَالنَّبِيِّ ﷺ بَيْنَ أَظْهُرِنَا، وَلَا نَذْرِي مَا حَجَّةُ الْوَدَاعِ، حَتَّى حَمِدَ اللَّهُ رَسُولُ اللَّهِ ﷺ، وَأَتْنَى عَلَيْهِ، ثُمَّ ذَكَرَ الْمَسِيحَ الدَّجَالَ فَأُطْنَبَ فِي ذِكْرِهِ، وَقَالَ: «مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا أَذْذَرَهُ أُمَّتُهُ: أَذْذَرَهُ نُوحٌ وَالنَّبِيُّونَ مِنْ بَعْدِهِ، وَإِنَّهُ إِنْ يَخْرُجَ فِيكُمْ فَمَا خَفِيَ عَلَيْكُمْ مِنْ شَأْنِهِ فَلَيْسَ يَخْفَى عَلَيْكُمْ، إِنْ رَيْتُمْ لَيْسَ بِأَعْوَرَ، وَإِنَّهُ أَعْوَرُ عَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ. أَلَا إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بِلَادِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، أَلَا هَلْ بَلَّغْتُ؟» قَالُوا: نَعَمْ، قَالَ: «اللَّهُمَّ اشْهَدْ - ثَلَاثًا - وَبِلَاكُمْ، أَوْ وَيَحْكُمُ، أَنْظَرُوا: لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ» رَوَاهُ الْبُخَارِيُّ، وَرَوَى مُسْلِمٌ بَعْضَهُ.

Ibn 'Umar رضي الله عنه reported: We were talking about the Farewell Pilgrimage without knowing what was it when Messenger of Allah ﷺ was also present. He ﷺ stood up and recited the Praise and Glorification of Allah. He then gave a detailed account of

1 Reported by Al-Bukhaari, Book of *Zakaah*, Chapter of Collecting the Charity from the Rich, no: (1496), and Muslim, Book of *Eemaan*, Chapter of the order to believe in Allah, His Messenger and the Legislations of the Religion, no: (19).

Ad-Dajjal and said, "Every Prophet sent by Allah had warned his people against his mischief. Nuh (ﷺ) warned his nation and so did all the Prophets after him. If he (i.e., Ad-Dajjal) appears among you, his condition will not remain hidden from you. Your Rubb is not one-eyed, but Ad-Dajjal is. His right eye is protruding like a swollen grape. Listen, Allah has made your blood, and your properties as inviolable as of this day of yours (i.e., the Day of Sacrifice), in this city of yours (i.e., Makkah), in this month of yours (i.e., Dhul-Hijjah). Listen, have I conveyed Allah's Message to you?" The people replied in affirmative. There upon he said, "O Allah, bear witness." And he repeated it thrice. He (ﷺ) concluded: "Do not revert after me as infidels killing one another." [Al-Bukhari]

COMMENTARY

The author - may Allah shower blessings on him - said in what he cited on the authority of Abdullah bin 'Umar (may Allah be pleased with him and his father) that: "We used to ask during the lifetime of the Prophet (ﷺ) that, 'What is the Farewell Pilgrimage?' We would not know what the Farewell Pilgrimage really meant." The Farewell Pilgrimage was the Pilgrimage performed by the Prophet (ﷺ) in the tenth year of *Hijrah*. He bade the people farewell during the Pilgrimage, saying, "Perhaps I may not meet you after this year of mine."⁽¹⁾

The Prophet (ﷺ) did not perform any other Hajj after the *Hijrah* except this time. It was mentioned that he - ﷺ - made the Pilgrimage twice before his migration to Madeenah. However, apparently - and Allah knows best -, he performed more since he was in Makkah, and then he would come out during the festive seasons and invite the people and tribes to the religion of Allah, the Mighty and Sublime. So, it is remote that he would set out without performing the pilgrimage.

Anyway, what matters here is that he - ﷺ - performed the pilgrimage shortly before he passed away in the tenth year of *Hijrah*, but before that, he never went on any after the Migration to Madeenah. And that was owing to the fact that, Makkah at the time was under the control

1 Reported by Muslim, Book of Tribulations, Chapter Mentioning the Messiah, the son of Maryam and the Dajjaal, no: (4402-4403).

of the polytheists till the eight year after the Migration.

Then he advanced towards Taif and fought the Thaqeef tribe in the famous Battle of Taif. Subsequently, he returned and camped at Ji'raanah, performed the lesser Hajj at night such that many of the people (i.e., among the companions) were not aware, after which he – ﷺ - returned to Madeenah. This was in the eighth year.

In the ninth year, the envoys thronged to the Prophet (ﷺ) from every region; and so, he remained in Madeenah to receive the delegations not to burden the envoys. Therefore, when the delegations arrive Madeenah they would meet him – peace and blessings be upon him -, without running down themselves to serach him, going here and there. This is from a perspective.

Another angle is that during the ninth year, the polytheists performed the Pilgrimage along with the believers since they had not been prevented from entering Makkah. Thereafter, they were forbidden entrance to Makkah. Allah - the Exalted - revealed:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ

عَائِمِهِمْ هَكَذَا ﴿٢٨﴾

“O you who believe (in Allah’s oneness and His Messenger) verily, the polytheists are impure. So let them not come near Al Masjid-al-Haram (at Makkah) after this year.” (At-Tawbah: 28)

Consequently, the announcer for the Prophet (ﷺ) proclaimed that no polytheist is allowed to perform the Hajj after that year and no one of them will be allowed to circumambulate the Ka’bah naked. Aboo Bakr - may Allah be pleased with him – led the people that in that year’s pilgrimage; i.e., in the ninth year. Afterwards, the Prophet (ﷺ) followed him up with Alee bin Abee Taalib.

The Prophet (ﷺ) announced that he was going for the Pilgrimage. A lot of people, estimated to be about a hundred thousand, came to Madeenah. The number of the Muslims at the time was one hundred and twenty four thousand; meaning that only a few among the Muslims could not attend.

So, they performed the Hajj along with the Prophet – ﷺ - called the Farewell Pilgrimage because he bade farewell to the people during this Hajj, saying, “Perhaps I will not meet you after this year of mine” and

it so happened. He passed away after returning to Madeenah in the month of *Rabiu al-Awwal* (the third month of the Islamic calendar) after the Hajj after the *Muharram*, *Safar* months and twelve days in the month of *Rabiu al-Awwal* - may the blessings and peace of Allah be upon him.

During the Farewell Pilgrimage, he - ﷺ - admonished the people, at *Arafah* and *Mina*. He mentioned the false-Messiah (*Al-Maaseeh Ud-Dajjaal*), spoke about him at length and warned against him extensively. It reached a stage where the companions said, "We thought that he may be within the sprouts of the date tree" i.e., (they felt) he had emerged and even entered upon them owing to the intensity of the Prophet's speech about him. Thereafter, he - ﷺ - informed that there was no prophet who did not warn his people against him. All the prophets - alayhim as-salaat was-salaam - warned their people about the *Dajjaal*; they would warn seriously about him and speak extensively about his evils.

They were warning their people about the *Dajjaal* even though Allah knows that he would only emerge during the end times in order to draw attention to him and expose his dangers and so that all nations may be cautious of him. The *Dajjaal* - may Allah protect you and us from his tribulations and that of those like him - will come to the people and invite them to worship him. He will say, "I am your Lord. If you wish, I will show you that I am your Lord." Then he will command the sky to bring forth water and it will rain; he will command the earth, "bring forth vegetation" and it will sprout.

If any people disobey him, he would order the land and it will become barren, and the sky, and it will withhold rain causing them to become desolate. Without doubts, this is great danger; most especially in the desert where water and pasturage form the major concerns. Consequently, many will follow him except those Allah protects.

Irrespective of this, there are signs in him indicating that he is rather an impostor.

For instance; the expression, "Kaafir" is written between his two eyes (*Kaaf, Faa, Raa*);⁽¹⁾ and only the believer can read. He will read it even if he were an illiterate. But the disbeliever will not be able to read

1 Reported by Al-Bukhaari, Book of Tribulations, Chapter of the Mentioning of the *Dajjaal*, no: (7131), and Muslim, Book of the Tribulations, Chapter of the Mentioning of the *Dajjaal*, his attributes and what he has with him, no: (2933).

it even if he were so read. The writing will not be the usual writing; it will rather be a divine writing from Allah, the Mighty and Sublime.

Also from his signs is that he has a protruding right eye - but Allah is never one-eyed. The Lord - the Mighty and Sublime - is perfect in His Attributes; His Attributes are ever free of imperfections in any form. But as for the *Dajjaal*, he is one-eyed; the right eye resembles a swollen grape. This will be a clearly noticeable sign everybody will see.

If someone were to say: "If he has these clear noticeable signs, how then will people be tempted through him?" We reply that Allah – the Exalted - says in His Book:

﴿وَمَا تَنفَعِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ﴾

"But neither signs, proof nor warners benefit those who believe not." (Yunus: 101)

Those Allah leaves to stray will neither find caution in the signs that indicate misguidance neither will they have glad tidings of guidance in the signs that show guidance. They will not gain anything thereof even if the signs are so glaring.

Then the Messenger (ﷺ) explained that these signs will not be hidden from anyone. In another narration, he – ﷺ - explained that if the *Dajjaal* appears while he – alayhi as-salaam was-salaam - was alive among them, he will challenge him on their behalf. The Prophet (ﷺ) will present evidence against and expose his deviation and misguidance. He (ﷺ) said, "But if he emerges after I have left you every individual will defend himself. I leave Allah to protect every Muslim."⁽¹⁾

He left the matter to Allah - the Mighty and Sublime.

In a nutshell, the Messenger – alayhi as-salaam was-salaam – seriously warned against the *Dajjal* and informed⁽²⁾ that the great false-Messiah will appear during the end times and remain on earth for only forty days. However, the first day will be like a year, "twelve

1 Reported by Muslim, Book of Tribulations, Chapter on the Mentioning of the Dajjaal, his attributes and what he has with him, no: (2937).

2 Reported by Muslim, Book of Tribulations, Chapter of the Mentioning of the Dajjaal, his attributes and what he has with him, no: (2937).

months”; the sun will remain in the sky for six months from the east to the west without setting for this long period and it will remain concealed all night for six months as well. That will be the first day.

The second day will be like a month, the third like a week and the remaining days like the normal days; (the remaining) thirty seven days will be like the usual days.

When the Prophet (ﷺ) narrated this hadeeth to the companions, they were unfazed how the sun will remain for an entire year, not going round the earth while it ordinarily did that every twenty four hours. Allah’s power is certainly far above that; and Allah is capable of all things.

The companions – may Allah be pleased with them – would, in most cases, not ask about matters of the universe and Allah’s capability because they recognised Allah’s Power. They would instead enquire about the matters that concern them, matters related to legislations. So when he – ﷺ - told them the first day will be like a year, they enquired, “O Allah’s Messenger! On the day that will be like a year, will it suffice to observe just a day’s Prayer?” He replied, “No, you should rather give its estimate” i.e., measure the interval between any two Prayers then observe them accordingly.

For example, when it is dawn, we will observe the *Subh* Prayer, and when the interval between the *Subh* Prayer and the descent of the sun from the zenith (in normal days) passes, we should observe the *Dhuhr* Prayer even if the sun (on that day) is still early noon stage. It will be at the level of the early noon and remain for the entire six months. Therefore should evaluate the times (for the Prayers). Consequently, on the first day, we will observe the Prayer of a year and fast an entire month. We will also calculate the time for Fasting and ditto regarding the *Zakaah*.

A riddle may be coined that: “The *Zakaah* will be due on a day’s wealth.”

Likewise, the second day, we will count out a month’s Prayer, and on the third day, a week’s Prayer and on the fourth day, we will return to the Prayers of the usual days. It is from Allah’s guidance that the companions – may Allah be pleased with them – asked the question as a lesson, since we may not have anywhere now North or South of the earth where the sun will be hidden from them continuously for

six months. If not for this hadeeth, it would have posed a problem for the people how the people then will observe the Prayers; how they will fast. But now, we will just follow the hadeeth, depending on the condition of the people and say, “Those for whom the sun will remain at the level of a forenoon-sun for six complete months should estimate the times of the Prayers as the Prophet – alayhi as-salaam was-salaam – guided the companions to do during the days the Dajjal emerges.”

HADEETH 206 & 207

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ظَلَمَ قِيدَ شِبْرٍ مِنَ الْأَرْضِ طَوَّقَهُ مِنْ سَبْعِ أَرْضِينَ» متفقٌ عليه .

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَيَمْلِكُ لِلظَّالِمِ فَإِذَا أَخَذَهُ لَمْ يُفْلِتْهُ ثُمَّ قَرَأَ: وَكَذَلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ الْفَرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ» [هود: ٢٠١] متفقٌ عليه .

Aishah ؓ reported: Messenger of Allah ﷺ said, “Whoever usurps unlawfully even a hand span of land a collar measuring seven times (this) land will be placed around his neck on the Day of Resurrection.” [Al-Bukhari and Muslim]

Abu Musa ؓ reported: Messenger of Allah ﷺ said, “Verily, Allah gives respite to the oppressor. But when He seizes him, He does not let him escape.” Then he (ﷺ) recited, “Such is the Seizure of your Rubb when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe.” (11:102) [Al-Bukhari and Muslim]

COMMENTARY

The author, may Allah shower blessings on him, referred to a report from Aa'isha, may Allah be pleased with her, that the Prophet (ﷺ) said, “Whoever unlawfully acquires even a hand span of land, he will be strangled from the seven earths on the Day of Resurrection.”

This Hadeeth examines one of the forms of wrongdoing - injustice concerning land. Cheating regarding land constitutes one of the Major Sins considering the fact that the Prophet – ﷺ – “**cursed whoever alters boundary marks.**”⁽¹⁾

The scholars explain that: The land marks are their boundaries, taken from the word *Al-Manoor* (as written in Arabic) which refers to, *‘Alaamah*, a sign. So if a person alters anything from this land, adding any part of the land to his from that belonging to somebody else, such an individual is accursed on the tongue of the Prophet (ﷺ).

And *Al-La’nah* (as in the Arabic text, meaning, *curse*) refers to being expelled and excluded from Allah’s mercy.

Then, there is another punishment; and that is contained in this Hadeeth: that if he unlawfully adds even a hand span of land, he will be strangled from the seven earths on the Day of Resurrection. The earths are seven as clearly stated in the *Sunnah* and as Allah the Exalted alluded to in the Qur’aan in His saying:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ ۚ﴾ (13)

“It is Allah who has created seven heavens and of the earth the like thereof (i.e. seven).” (Al-Talaq: 12)

And it is known that resemblance here is not in relation to form since the difference between the heaven and the earth (in form) is like the distance between them. The heaven is much more gigantic, expansive and greater than the earth. Allah the Exalted says:

“...with power did we construct the heaven...” (Adh-Adhariyaat: 47)

He also says:

“And we have built above you seven strong (heavens).” (An-Naba: 12)

So, when a person usurps just a palm length of land, he will be tied to it to the depth of the seven earth on the Day of Resurrection. That is, a neckband will be placed around his neck - the refuge is with Allah – which he will carry before the people, the entire world, and it will bring him humiliation and exhaustion.

1 Reported by Muslim, Book of Slaughtering, Chapter of Slaughtering for other than Allah...no: (1978).

Concerning his saying, “a hand span of land”: not by way of restriction, this rather expresses intensity; that is to say, if he takes anything lesser the same punishment will be given. But the Arabs give such expressions to indicate intensity; i.e., even if it were something small, a palm length, he will be strangled with it on the Day of Resurrection.

This hadeeth has proof that whosoever owns a land, owns whatever underlies it to the seventh earth. Hence, it is not permissible for anyone to run a tunnel underneath your land except with your permission. For example, you have a three-meter wide piece of land, separating two pieces of land owned by your neighbor. So the neighbor wants to construct a tunnel to pass under your land between his two parcels. He has no such rights because you own the land along with whatever underlies it till the seventh earth. Likewise, the space upwards is is yours to the heaven. Therefore, no one should erect a roof covering your land area except with your permission. This is why the scholars would say, “The space follows the depth and the depth continues till the seventh earth.” So the individual owns whatever is above and beneath; no one should trespass.

The people of knowledge say: “If your neighbor has a tree whose branch stretches to your land, then he should divert it away from your land. If that becomes impossible, then it should be cut except you agree and allow it since the space following the ground is yours.”

As for the Hadeeth of Aboo Moosa Al-Ash'aree, may Allah be pleased with him, the Prophet (ﷺ) said, “Allah gives respite to the aggressor but when He seizes him He does not let him escape” i.e., He grants reprieve and he goes on upon his oppression - the refuge is with Allah. He does not hasten to punish him. This is a kind of trial, we ask Allah to protect you and us. So, it is from the aspects of *Istidraj* (Allah's giving respite to the sinful) that the individual continues upon his wrongdoing; he will not be quickly punished until his wrongdoing amasses. But when Allah grabs him He does not let him escape; He seizes him with the seizure of the Almighty, the All-Capable. Then the Prophet (ﷺ) recited,

“(The) seizure of your Lord when He seizes the (population of) the towns while they are doing wrong, verily, His Seizure is painful (and) severe.” (Hood: 102)

So the wrongdoer should not chesty neither should he be deceived by the reprove Allah gives him for it is in fact calamity after calamity. Because if the individual is punished quickly for a wrongdoing, he may recall and heed admonition and then leave the wrongdoing. But when he is granted respite and he becomes sinful, pilling up inequities, his punishments worsen and he will be caught unawares. And when Allah seizes him, He will not let him escape – and the refuge is with Allah.

We ask Allah to provide us with the power to take lessons from His Ayat (signs, proofs and verses). May He protect you and us from the wrongdoings of our souls and others. Verily He is the Most Generous the Most Honorable.

HADEETH 208

وَعَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لِدِينِكَ، فَأَعْلِمُهُمْ أَنَّ اللَّهَ قَدْ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِدِينِكَ، فَأَعْلِمُهُمْ أَنَّ اللَّهَ قَدْ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فُتَرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لِدِينِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ. وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ» متفق عليه .

Mu'adh ؓ reported that Messenger of Allah ﷺ sent me (as a governor of Yemen) and instructed me thus: "You will go to the people of the Book. First call them to testify that 'there is no true god except Allah, that I am (Muhammad ﷺ) the Messenger of Allah.' If they obey you, tell them that Allah has enjoined upon them five Salat (prayers) during the day and night; and if they obey you, inform them that Allah has made Zakat obligatory upon them; that it should be collected from their rich and distributed among their poor; and if they obey you refrain from picking up (as a share of Zakat) the best of their wealth. Beware of the supplication of the oppressed, for there is no barrier between it

and Allah.” [Al-Bukhari and Muslim]

COMMENTARY

The author, may Allah shower blessings on him, said in what he reported from Muadh bin Jabal, may Allah be pleased with him, who said, “**The Prophet delegated me to Yemen**”; he was sent in *Rabi’ al-Awwal* of the tenth year of Hijrah. The Prophet (ﷺ) sent him to Yemen, and at the time, they were largely People of the Book. So he told him, “**You are going to a people among the People of the Book.**”

He – ﷺ – informed him of their condition so that he gets himself prepared for them. Whoever will dialogue with the People of the Book should have more and stronger proofs that he would need while talking to the polytheists who are largely ignorant. But those who received Revelation would have knowledge. Similarly, he – layhi as-salaat was-salaam – acquainted him of their condition so he could place them in their proper position and dialogue with them in a nice manner.

Thereafter, he –peace and blessings be upon him – directed him to the first thing to invite them to, *At-Tawheed* (Islamic monotheism) and the Messengership. He told him, “**Invite them to testify that: None has the right to be worshipped but Allah and that I am the Messenger of Allah.**” They should testify that: no one deserves to be worshipped except Allah – and free is Allah from all imperfections and Exalted is He -, He has the sole right to be worshiped. Others beside Him are not deserving of worship; in fact, worshipping them is vain. Allah - the Exalted - says:

﴿ذَٰلِكَ يَٰۤاَنَّا ٱللَّهُ هُوَ ٱلْحَقُّ ۖ وَٱنَّ مَآ يَدْعُونَ مِن دُونِهِۦ ٱلْبَٰطِلُ ۖ وَٱنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ۝٣٠﴾

“That is because Allah, He is the Truth, and that which they invoke beside Him is Al-Batil (falsehood) and that Allah, He is the Most high, the Most Great.” (Luqman:30)

“**And that I am the Messenger of Allah**”: i.e., His Messenger He sent to mankind and the jinn, and by whom He ended messages; whosoever does not believe in him will surely be among the inhabitants of the Fire.

Then he – ﷺ – said, “**If they answer you in that**” i.e., if they testify that no one deserves to be worshipped but Allah and that, Muhammad

(ﷺ) is Allah's Messenger, "then teach them that Allah has made obligatory for them five prayers, day and night." Those are the *Dhuhr*, *Asr*, *Magrib*, *Ishaa* and *Fajr* Prayers. No Prayer is obligatory on daily basis except these five. The specified daily supererogatory Prayers, the *Rawaatib* are rather not obligatory, likewise the *Witr* and *Duha* (the forenoon supererogatory) Prayer. As for the *Eid* Prayers and Eclipse Prayer, the stronger opinion is that they are obligatory, and that is owing to the fact that they are occasional, they have particular events that necessitate them.

Then he –ﷺ– said, "If they follow that, then teach them that Allah has obligated them to give Charity which will be collected from their rich and distributed among their poor", that is the Zakat. Zakat is an obligatory charity due on wealth collected from the rich and given to the poor. The rich here is the individual who has the minimum Zakat standard (*Nisaab*), not the person with huge wealth. It rather refers to whosoever has the minimum standard even if he has not more than just the standard minimum amount.

His saying: "and distributed among their poor" i.e., distributed among the poor of the town; the poor of a town have more right to be given the charity collected from the inhabitants of the same town.

Hence, those who send their Zakat to distant countries are mistaken whereas there are those in need in their towns. Such practice is prohibited because the Prophet (ﷺ) said, "to be collected from their rich and distributed among their poor." In addition, the kith and kin have greater rights of nice treatment. Close relatives are certainly aware of your wealth; they know you are rich, so if they do not benefit from your wealth, they begin to nurse enmity and hatred towards you which you would have caused. At times when they notice you sending the charity to faraway places while they are in need, they may attack you and damage your properties. Therefore, even wisdom dictates that so long as you have the needy among the people in your town, you should not send your obligatory charity to others.

Then, the Prophet –ﷺ– told him, "if they obey you in that" i.e., if they submit and agree, "then avoid the best of their wealth" i.e., do not take from their finest wealth; take the moderate, do not oppress or be oppressed. "and beware of the supplication of the oppressed", that is to say, if you take the best of their wealth, you would have oppressed them and they may curse you; so avoid such curses "for

there is no barrier between it and Allah.” It will go up to Allah - the Exalted - and He will answer it. This forms the point of reference in the Hadeeth vis-à-vis the chapter under which the author grouped it; that it is obligatory for the individual to be avoid being cursed by a person he would have oppressed.

There are many lessons in this Hadeeth such as the matters related to the chapter heading. Others are connected to other issues. So it must be understood firstly that the Book and the Sunnah were sent down to judge among the people in their differences. The rulings of the *Sharee'ah* are derived from words, explicit, implicit or allusions. Allah - and free is He from all imperfections and Exalted is He - would favour some of the people over others in their grasp of the Book and the Sunnah of His Messenger (ﷺ). As such, when Aboo Juhayfah asked Alee bin Abee Taalib, “Did the Prophet (ﷺ) hand down any covenant to you?” He said, “No, except an understanding of His Book Allah would bestow upon whomever He wishes, and the contents of this script.” Then Alee explained the contents of the script to him; he said, “Intelligence, manumitting captives, and that the Muslim must not to executed for a disbeliever.” The point here is his statement that, “Except an understanding of His Book Allah bestows upon whomever He wishes.”

So people differ; therefore, it behoves the student of knowledge to make efforts towards deducing benefits and rulings from the texts of the Qur'aan and the Sunnah because they are the prescribed source springs. Deducing rulings from them is similar to a man who comes to a spring and asks to drink from it with his own container; he may have as little or as much.

This great Hadeeth in which Mu'adh explained the message the Prophet – ﷺ – gave him to the people of Yemen contains many points of benefit like:

Firstly, the obligation of dispatching callers to the cause of Allah; this is among the duties of the ruler. It is compulsory for the ruler of the Muslims to send callers in the way of Allah to all places. Wherever the people need invitation, it becomes on the ruler of the Muslims to send to them, those who will invite the people to the religion of Allah – the Mighty and Sublime – as the Prophet – ﷺ – would do, sending those who will call to the path of Allah – the Mighty and Sublime.

Also, it is necessary to inform the delegate about the condition of those he is sent to so that he may prepare himself appropriately and relate with them rightly. In this way, he would not be taken unawares by the ambiguities they present to him since that has better imagined consequences regarding the *Da'wah*. So, it is necessary for the caller to be conscious and prepared for the task he will face from those he is inviting. Otherwise, he may be shocked and incapable and then cut off. And that is detrimental to the *Da'wah*.

Another benefit is that: the first thing to invite the people to is: Testifying that none has the right to be worshipped in truth but Allah and that Muhammad is the Messenger of Allah. This must come before anything else. Do not say to the disbelievers, for example, when you come inviting them (to Islam), "Refrain from liquor", "abstain from adultery", "avoid usury"; this is mistake. Establish firstly, the basis, and then ramify the branches.

So the first of what you should invite to is: Islamic Monotheism and the Messengership. They should testify that: There is none worthy of worship but Allah and that Muhammad is the Messenger of Allah. Thereafter, you have the remaining pillars of the Religion in order of their importance.

Among the benefits is that: When those being invited understand the address, then it does not require an explanation. He – ﷺ – said, "That you invite them to testifying that: **There is no one who has the right to be worshiped but Allah**" and he did not explain it because they know its meaning; they are Arabs. However, if we are addressing an individual who does not understand the meaning, then it is obligatory for us to make him understand it since he may not really make benefit thereof without understanding the meaning. Hence, Allah only sent every messenger who spoke the language of his own people so that he may explain to them.

For example, if we talk to an individual who does not understand the meaning of *La ilaaha illa llaah* (there is no deity worthy of worship but Allah), we must explain it to him. We will say, "*la ilaaha illallaah* means there is no deity worthy of worship in truth but Allah; whatever is worshipped beside Allah is vain, as Allah - the Exalted – said,

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَطْلُ﴾

“That is because Allah, He is the Truth, and that which they invoke beside Him is Al-Batil (falsehood)...” (Luqman: 30)

Likewise, “that Muhammad is a Messenger of Allah”; it does not suffice that the individual says it with his tongue or just hears it with his ears without comprehending it with his heart. So the caller should explain the meaning of “*Muhammadun Rasoolullah* (Muhammad is the Messenger of Allah)” to him. It could be explained to him, for example, that Muhammad is that man Allah - the Mighty and Sublime - sent from the Children of Hashim. He sent him purposely to deliver the people from darkness to light. He sent him with guidance and the true religion (of Islam).

So he –alayhi as-salaat was-salam - explained every righteous act to the people and invited them to the deeds. He – peace and blessings be upon him - also explained all evils to them and warned against such evils. He is the Messenger of Allah who must be accepted as truthful in all that he informs, and who must be obeyed regarding whatever he orders, and what he prohibits must be avoided.

He should explain to him similarly that he is a messenger and not a Lord or a liar. He is rather a slave, who must not be worshipped, and a messenger, who must not be belied, may the peace and blessings of Allah be upon him.

In addition, he should make it clear to him that these twin statements of testimony are the key to Islam. Therefore, no worship is valid except by testifying that: No one has right to be worshipped but Allah and that Muhammad is Allah’s Messenger.

Among the lessons in this Hadeeth is that: the most important thing after the two testimonies is the Prayer. The Prophet (ﷺ) said, “If they obey you, then tell them Allah has enjoined upon them five Prayers during the day and the night.”

Among its benefits is that the *Witr* Prayer (the odd-numbered supererogatory late-night Prayer) is not obligatory because the Prophet (ﷺ) did not mention it; he only mentioned but the five (daily) Prayers. This is the strongest view among the opinions of the people of knowledge. However, there are scholars who said that the *Witr* Prayer is obligatory, and some expatiated that: the *Witr* is obligatory for whosoever regularly observed the late-night Prayer; otherwise, it is not compulsory. The correct (opinion) however, is that on no

account is it obligatory, because if it were obligatory, the Prophet (ﷺ) would have made that clear.

Another lesson from this hadeeth is that: the Zakat is compulsory. It is one of the obligatory aspects of Islam, and in fact, the third of the pillars of Islam and second after the two testimonies. Hence, he said, **“Let them know that Allah has obligated Charity on them from their wealth, to be collected from their rich.”**

Also, the hadeeth proves that Zakat must be taken out from wealth not on liabilities or financial obligations. However, the correct opinion is that it is an obligation due on wealth and it is connected liabilities. Other issues related to this are:

If we hold it due on liabilities, the obligation of Zakat will be off the debtor since debt is essentially a liability. And if we say the Zakat due on liabilities, and he owes one thousand and has a thousand, the Zakat will not be required of him since the two rights conflict. However, the correct opinion is that it is due on the wealth based on His saying, the Exalted,

“...take from there wealth a charity.” (At-Tawbah:103)

And the Prophet (ﷺ) said in this hadeeth: **“Teach them that Allah has obligated charity on their wealth.”** However, it is related to liability, implying that when it becomes obligatory and the individual neglects it, then he will be liable. Therefore, it is somewhat connected to liability.

Among the lessons is that: the Zakat is not obligatory upon the poor based on his saying, **“from their rich and given to their poor.”** But who is considered rich here? Is he the person who has millions? The rich here is whoever possesses the standard minimum amount. If a person has the standard minimum amount, then he is rich, and the Zakat becomes obligatory on him even if he may be poor from another angle; he is rich with regard to Zakat being required of him.

Another lesson from this hadeeth is that: the Zakat should be shared among the poor in a town according to his saying, **“and distributed among their poor.”** Therefore, it must not be taken out of the town except for a pressing reason. But in as much as there are those entitled to it in the town, they have more right to it over others. Some scholars have even declared taking the Zakat out of a particular town as unlawful if we have those who are entitled to it amongst its

people giving this hadeeth as evidence. They also hold that the poor have their minds clinged to the riches of their opulent, and that taking such benefits out may expose the rich to assault from their poor ones who would claim that, "You deprived us of our right."

They may attack them, looting and destroying property. Undoubtedly, it is a mistake for an individual to take his Zakat to foreign lands when there are those entitled to it in his town; kith and kin have greater rights to be given nice treatment.

The word, *Sadaqah* (as in the Arabic text, meaning *charity*) refers to Zakaat in this hadeeth which is giving out the quota prescribed by Allah - the Exalted - from wealth from which the *Zakat* is required.

However, it is called "*Sadaqah*" because handing out wealth indicates the *Sidq* (honesty) of the giver. The soul loves wealth as Allah the Exalted said,

﴿وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا﴾

"And you love wealth with much love" [Al-Fajr: 20].

And man will only hand out what he loves for the sake of something more dearing to him. So if the individual gives out the wealth even though he loves it that shows he better loves that which is with Allah, indicating the trueness of Faith.

His saying, "It should be taken from their rich and distributed among their poor" is evidence that the ruler should collect the Zakat from the givers and distribute it among those entitled to it, and that when he does that, he has discharged his duties regarding that.

But if someone were to say, "I do not guarantee that the collectors will not tamper with it and spend it on other things." We will say to him, "When you render what is obligatory upon you, you have discharged your responsibility, whether he distributes it rightly or not." But Imam Ahmad had said, "If he knows that the ruler will not distribute it appropriately; then he may not give it to him unless he asks from him and insists on collecting it from him; then, he would have discharged his own responsibility."

Hence, in order to properly hand out the obligatory charity required of him, the individual may hold back some of his wealth if it is feared that the collector may not give it out appropriately.

Supposing the ruler collected more than the appropriate measure; then that is oppression. Such an act is not allowed for the ruler. However, it is incumbent upon the owner of the wealth to listen and obey in accordance with the statement of the Prophet – ﷺ -, “Listen and obey, even if beats your back or takes your wealth.”

And when it is known that the ruler takes less than the measure, it becomes obligatory for the giver to hand out the remaining amount. He should not say, for instance, “he took it from me, so I am not responsible.” If the required amount is one thousand (Riyal) – for example -, and the ruler took eight hundred, it is incumbent on you to give out the remaining two hundred.

Among the benefits of this hadeeth is that: it is permissible to give the Zakat to just a single category among the categories entitled to it. The categories: the poor, the needy, those employed to collect it, those whose hearts are inclined towards Islam, to free the captives, and for those in debt, in Allah’s Cause, and for the wayfarer. Thus, it suffices if the giver hands it out to just one of categories. For instance, if he gives his entire Zakat to a poor person, then there is no blame upon him. If it is assumed that a man owes one hundred thousand Riyaaals and your Zakat is one hundred thousand Riyaal, and you settle his debt, you have discharged your responsibility.

Based on this, the meaning of His statement:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ ﴾

“The Sadaqaat (Zakat) are only for the poor...” (At-Tawbah: 60)

only seeks to explain the categories of those entitled; it is not obligatory to distribute it among the eight categories or three. In fact if you give just one of the groups, it suffices according to the hadeeth.

It is also derived from it that the Zakat should be distributed in the country where it is collected. This has been mentioned earlier and explained that it is not permissible to take the Zakat out of the country where the wealth was collected except for greater benefits or pressing need. But as long as there those entitled in the town, he should not take it out; he should rather distribute it in the same town.

Also, there is evidence in this hadeeth to prohibit injustice, and that it is not permissible for the Zakat agent to take more than the required

measure. This was why the Prophet ﷺ - warned Muadh and said to him, “avoid the best of their wealth”, that is to say, what they hold dear to their hearts.

It contains proof that the supplication of the oppressed will be granted based on his statement that, “For there is no barrier between it and Allah.”

Furthermore, it has evidence that the individual must avoid oppression and the curse of the oppressed; the Prophet (ﷺ) had warned that; “Beware of the supplication of the oppressed, for there is no barrier between it and Allah.”

HADEETH 210

وَعَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لِدَلِّكَ، فَأَعْلِمَهُمْ أَنَّ اللَّهَ قَدْ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِدَلِّكَ، فَأَعْلِمَهُمْ أَنَّ اللَّهَ قَدْ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَرَدُّ عَلَى فَقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لِدَلِّكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ. وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ» متفق عليه .

Abu Hurairah ؓ reported: The Prophet ﷺ said, “He who has done a wrong affecting his brother’s honour or anything else, let him ask his forgiveness today before the time (i.e., the Day of Resurrection) when he will have neither a dinar nor a dirham. If he has done some good deeds, a portion equal to his wrong doings will be subtracted from them; but if he has no good deeds, he will be burdened with the evil deeds of the one he had wronged in the same proportion.” [Al-Bukhari]

COMMENTARY

The author, may Allah have mercy on him, said in what he

reported from Aboo Hurayrah, may Allah be pleased with him, that the Prophet (ﷺ) said, **“Whoever has wronged his brother whether regarding his honour or any other thing should redress with him now – i.e., in this world – before the time there will be no *dinar* or *dirham*”** and that is, on the Day of Resurrection. Because the individual may redress wrong he did by returning the rights to their owners or asking for their pardon. But in the Hereafter, there will only be good deeds such that the wronged person will have the injustice redressed from the good deeds of the unjust. His major possession on that Day, his good deeds, will be taken. If anything remains, (good), otherwise, the inequities of the wronged person will be taken and heaped on the unjust fellow- and the refuge is with Allah – and his evil deeds would increase therewith.

Apparently, this hadeeth proves that the individual should rectify the wrong he did to his brother, including those regarding the later’s honour whether he was aware of such violations or not since wrongs may be with regard to life, wealth or honour according to the saying of the Prophet (ﷺ): **“Your blood, wealth and dignity are prohibited to be taken.”**⁽¹⁾

If it concerns life such as when an individual aggresses against him or beats and injures or even cuts off a part of his body or kills his relative, the unjust individual should redress by allowing the wronged to revenge against him or or by paying the blood-money if there is no retaliation.

But if it has to do with wealth, he will have to give him back his money. If he has somebody’s wealth with him, he must return such to its owner. But if he cannot find the owner, loosing every hope of finding him, he should give it out as charity, Allah – and free is He from all imperfections – will pay back the rightful owner. But in case the owner had passed away, he should hand it over to his heirs since the right to wealth after the death of an individual goes to his heirs. Therefore, he should turn it over to the heirs. If it happens that he does not know them, perhaps he never knew or was unaware of any of them, then he should hand it out as charity on their behalf. Allah, the Exalted, knows them and He shall give them their rights.

But if it is related to dignity; for example, he had insulted a person

1 The reference has preceded.

at a gathering or backbitten him, he must redress the situation. If he knows that he abused him, he should go to him and say, "I did such-and-such, I'm here to seek your pardon." If he pardons him that is Allah's bounty on them both, because Allah – the Exalted – says,

﴿فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾ (10)

"But whoever forgives and makes reconciliation, his reward is due from Allah. Verily, He likes not the Zâlimoon (oppressors, polytheists, and wrong-doers, etc.)..." (Ash-Shoorah: 40)

But if he refuses to forgive him, he should appease him with money until he pardons him. But if he refuses and Allah, the Mighty, knows that the oppressor's repentance is sincere, He - and free is Allah from all imperfections - will delight the oppressed on the Day of Resurrection.

Some scholars said in relation to the matter of honour that: If the wronged person wasn't aware, then needless letting him know. For example, he slandered him in one of the gatherings but later repents, it is unwarranted informing him; he should rather seek forgiveness for him and supplicate for him and praise him in the same gathering he slandered him. By that, he would have extricated himself from it.

The point here is that, the matter is dangerous; people's right must be returned to them whether in this life or in the Hereafter.

HADEETH 211

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ» مُتَّفَقٌ عَلَيْهِ .

Abdullah bin 'Amr bin Al-'As رضي الله عنه reported: The Prophet ﷺ said, "A Muslim is the one from whose tongue and hands the Muslims are safe; and a Muhajir (Emigrant) is the one who refrains from what Allah has forbidden." [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - said in what he narrated from Abdullah bin 'Amr bin Al-'Aas, may Allah be pleased with him, that the Prophet (ﷺ) said, "A Muslim is the one from whose tongue and hands the Muslims are safe. The Emigrant is the one who refrains from what Allah has forbidden."

"A Muslim" has numerous meanings like *Al-Mustaslim*; the person who surrenders to another is called a *Muslim* such as in one of the two interpretations of His saying, the Exalted,

﴿قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا﴾ (14)

"The Bedouins say: 'We believe.' Say: 'You believe not but you only say, We have surrendered (in Islâm).'" (Al-Hujuraat: 14)

That is, "Say: 'We surrender, we will not fight you.'" And the second view is that *Islam* in the verse refers to submission to Allah – the Mighty and Sublime -, and it is correct.

In the second opinion regarding the verse, the word, *Islam* (from which the word, *Muslim* is derived in the Arabic lexicon) refers to the five fundamentals the Prophet (ﷺ) explained to Jibreel when the later asked him about Islam and he said, "That you bear witness that none deserves to be worshiped but Allah and Muhammad is His Messenger, that you observe the Prayer, give out Zakat, Fast in the month of Ramadan and perform Hajj to the House (Holy Ka'bah)."⁽¹⁾

The word, *Islam* could also be generally employed to mean, *As-Salaamah* (safety); that is, that the people are safe from a person's harm, so it will be said that, *aslama*, meaning that, "he enters into *silm* (peace)", guaranteeing people's safety, not to hurt them. In this context is the hadeeth, "The Muslim is the one from whose tongue and hand other Muslims are safe." The Muslims would be safe from his tongue, and so, he will not insult, curse or backbite them or spread calumny among them. He will never cause any evil or mischief among them. He would have actually restrained his tongue. Holding back the tongue could be a very difficult thing for people; very hard, they

1 The hadeeth of Jibreel is reported fully by Muslim, Book of Eeman, Chapter of the Explanation of Islam, *Eemaan* and *Ihsaan*, no: (40), from the hadeeth of Umar bin Al-Khattaab – may Allaah be pleased with him -; and Al-Bukhaari also reported it similarly, in the Book of *Tafseer*, Chapter of His saying: **Verily, Allaah! With Him (Alone) is the knowledge of the Hour**", no: (4777) from the hadeeth of Abou Hurayrah – may Allaah be pleased with him.

rather find it easy unleashing their tongues.

This is why the Prophet (ﷺ) said to Mu'adh bin Jabal: "Should I tell you what controls all that?" He said, "Yes, O Messenger of Allah!" He – ﷺ – held his own tongue and said, "Hold back this." I (i.e., Mu'adh) said, "O Messenger of Allah! Will we be held responsible for all that we say?" He answered, "May your mother be bereaved of you, O Mu'adh! Will the people be dragged face-down into the Fire – or that he said, nose-down – except for the harvests of their own tongues."⁽¹⁾

Therefore, the tongue is of the most dangerous organs of the individual. Hence, when the individual wakes up in the morning, all the organs; the two hands, the two legs, the two eyes all seek to free themselves from the blame of the tongue. Likewise the private organs; and that is owing to the fact that it lusts private relations. But the tongue on the other craves speech. Only few are saved from these two cravings.

So the Muslim is the person from whose harm other Muslims are safe; he holds back from causing them any harm. He will only mention them positively and not curse or slander or backbite them. He will not spread calumny amongst them too; he is a Muslim. he who the other Muslims are safe from his tongue; that is, he restrains it from them. Hence, if he ever hears evil he holds back his own tongue. He avoids what some people do- and the refuge is with Allah -, when they hear any evil about their brother, they become elated and fly about in the city spreading it – and the refuge is with Allah. Such is not a good Muslim.

Secondly, the person from whose hands the Muslims are safe will not aggress against them like beating, inflicting injury, usurping property, or similar things. He will restrain his hand; he will only obtain the dues the *Sharee'ah* apportioned him without assaulting anybody. So, when an individual combines guaranteeing the people's safety from his hand and tongue, then he is a (true) Muslim.

Consequently, it is deduced from this hadeeth that, the person from whose hands and tongue other Muslims are not safe is not a Muslim. Whoever is only essentially concerned with spreading hear

1 Reported by At-Trimidhee, Book of Eemaan, Chapter of what is reported on the sanctity of the *Salaah*, no: (2616), and Ibn Maajah, Book of Tribulations, Chapter of Restricting the Tongue during Tribulations, no: (3973), and Ahmad in the *Musnad* (5/231) and At-Tirmidhee said: A *Hasan Saheeh* hadeeth.

says among Allah's servants and devouring their flesh, infringing upon their honour; this is not a Muslim. Likewise, the person whose only concern is aggressing against the people, beating them and usurping their possessions and other crimes the hand commit, such is not a Muslim.

This is what the Prophet (ﷺ) has said; and he had not told us just by way of information, but for us to know it and practice it. Otherwise, what benefit lies in a statement that is not followed? So hasten – if you actually desire Islam – that the people are safe from your tongue and hand so that you can be a true Muslim.

I ask Allah to restrain us (from evil), guard us, grant us respite and pardon us; He is certainly the Generous and the Honourable.

HADEETH 213

وَعَنْ أَبِي بَكْرَةَ نُفَيْعِ بْنِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الزَّمَانَ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ: السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرُمٌ: ثَلَاثٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ، وَذُو الْحِجَّةِ، وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ، أَيُّ شَهْرٍ هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ ذَا الْحِجَّةِ؟» قُلْنَا: بَلَى. قَالَ: «فَأَيُّ بَلَدٍ هَذَا؟» قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ: «أَلَيْسَ الْبَلَدَةُ الْحَرَامُ؟» قُلْنَا: بَلَى. قَالَ: «فَأَيُّ يَوْمٍ هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قُلْنَا: بَلَى. قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا، وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلَا فَلَا تَرْجِعُوا بَعْدِي كُفَّارًا

يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلَا لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يُبَلِّغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضٍ مَنْ سَمِعَهُ» ثُمَّ قَالَ: «أَلَا هَلْ بَلَّغْتُ، أَلَا هَلْ بَلَّغْتُ؟» قُلْنَا: نَعَمْ. قَالَ: «اللَّهُمَّ اشْهَدْ» متفقٌ عليه .

Abu Bakrah رضي الله عنه reported: The Prophet ﷺ said, "Time has completed its cycle and has come to the state of the day when Allah created the heavens and the earth. The year consists of twelve months of which four are inviolable; three of them consecutive - Dhul-Qa'dah, Dhul-Hijjah and Muharram and Rajab, the month of Mudar (tribe), which comes between Jumada and Sha'ban. What month is this?" We said, "Allah and His Messenger ﷺ know better." The Prophet ﷺ remained silent for some time until we thought that he would give it a name other than its real name. Then asked, "Is it not (the month of) Dhul-Hijjah?" We replied in the affirmative. He asked, "Which city is this?" We replied: "Allah and His Messenger know better." He remained silent until we thought that he would give it another name. He ﷺ asked, "Is it not Al-Baldah (Makkah)?" We said: "Yes." He ﷺ asked, "What day is this?" We said: "Allah and His Messenger know better." He ﷺ remained silent until we thought that he would give it another name. He asked, "Is it not the day of An-Nahr (the sacrifice)?" We replied in the affirmative. Thereupon he said, "Your blood, your property and your honour are inviolable to you all like the inviolability of this day of yours, in this city of yours and in this month of yours. You will soon meet your Rubb and He will ask you about your deeds. So do not turn to disbelief after me by striking the necks of one another. Behold! Let him who is present here convey (this message) to him who is absent; for many a person to whom a message is conveyed has more retentive memory than the one who hears it." He ﷺ again said, "Have I conveyed the message to you? Behold! Have I conveyed the Commandments (of Allah) to you." We submitted: "Yes." He then said, "O Allah, bear witness (to this)." [Al-Bukhari and Muslim]

COMMENTARY

The author, may Allah shower blessings on him, said in what he reported from Aboo Bakrah, Nufay' bin Al-Haarith, may Allah be pleased with him, that the Prophet (ﷺ) admonished them on the Day of Slaughtering during the Farewell Pilgrimage. He -ﷺ- told them the times have changed to what it was when Allah created the heavens and the earth.

That is to say, even though time has passed and things have changed, different from what it was during the Days of Ignorance when they would engage in "*Nasee'a* (postponing the sacred months)" making the unlawful, lawful and vice versa; they postpone the Sacred months to other months, violate the sanctity of the sacred months and sanctify the other months. But it just happened that year (i.e., the year of the Farewell Pilgrimage) that the *Nasee'a* occurred in the months Allah, the Mighty and the Mighty, legislated in His *Sharee'ah* as sacred.

Thereafter, he -ﷺ- explained that the months are twelve: *Muharam*, *Safar*, *Rabee'ul Awwal*, *Rabee'u Thaaniy*, *Jumaadal Uula*, *Jumaadath-Thaaniyah*, *Rajab*, *Shaaban*, *Ramadan*, *Shawwal*, *Dhul Qa'dah*, *Dhul Hijjah*. These are the twelve months Allah approved as months for His slaves since He created the heavens and the earth. But during the Days of Ignorance, they (i.e., the polytheists) would hold the month of Muharram as an ordinary month and sanctify the month of Safar.

He -ﷺ- also explained that four out of these twelve months are inviolable; three consecutive ones, and one apart. The three consecutive ones are: *Dhul Qa'dah*, *Dhul Hijjah* and *Muharram*. Allah made them sacred; fighting is prohibited in them, and likewise assault, because they are months of travelling to visit Allah's House. Hence, Allah - the Mighty and Sublime - made them sacred, so that there will be no battle during these months while the people journey to Allah's sacred House; this is out of Allah's Wisdom - the Mighty and Sublime.

The soundest opinion is that fighting remains prohibited (in those months); it is not abrogated till now, and it is prohibited to begin fighting in them.

The Prophet (ﷺ) said, "And Rajab of Mudar (tribe), which is between a Jumada and Shaaban" and it is the fourth (of the sacred) months. During the Days of Ignorance, they used to perform *Umrah* in it; so they made the *Umrah* in *Rajab* and Hajj in the other three months. So, this month also became sacred in which fighting is prohibited as is

prohibited also in *Dhul Qa'dah*, *Dhul Hijjah* and *Muharram*.

Therefore, the months of the year Allah laid down for His slaves are twelve, four of which are sacred as contained in the Noble Qur'aan: *Dhul Qa'dah*, *Dhul Hijjah*, *Muharram*, *Rajab*.

Thereafter, the Prophet (ﷺ) asked them, "What month is this? Which city is this? What day is this?" He – ﷺ – asked them in order to draw their attention, considering the significance of the matter. He asked them, "What month is this?" They answered, "Allah and His Messenger (ﷺ) know better" wondering that the Prophet (ﷺ) would ask about an month well known to be *Dhul Hijjah*. However, because of their good manners, they did not answer that it was *Dhul Hijjah*, they rather answered out of their lofty manners that, "Allah and His Messenger (ﷺ) know better."

Then he – ﷺ – went silent, because if a person who was talking becomes silent, the people become more alert: But why is he silent? This is a well established approach in public speaking; if the speaker notices the people around him are not paying attention, he should keep quiet until they become attentive. Otherwise, an audience loses attention during a non-stop speech. But if he keeps silent they will want to know why he stopped.

The Prophet (ﷺ) kept silent for so long that Aboo Bakrah (may be pleased with him) said, "Until we thought that he will give it another name. Then he – ﷺ – asked: 'Is it not the month of Dhul Hijjah?' They answered, 'Yes,' and then he said, 'Which city is this?' They said, 'Allah and His Messenger know better.'" They knew that it was Makkah, but out of lofty manner and reverence for Allah's Messenger (ﷺ), they did not say, "This is quite well known, O Allah's Messenger! Why should you be asking about that?" They rather said, "Allah and His Messenger know better."

Then he – ﷺ – remained silent again until they thought that he will give it another name. Thereafter, he – ﷺ – said, "Is it not *Al-Baldah* (Makkah)?" *Al Baldah* is one of the names of Makkah. They replied, "Yes."

He – ﷺ – then asked, "What day is this?" They said, "Allah and His Messenger know better" just as they answered firstly. Allah's Messenger (ﷺ) then said, "Is it not the Day of *An-Nahr* (Sacrifice)?" They said, "Yes! O Messenger of Allah." They knew well that Makkah

is sacred, and that the month of Dhul Hijjah is sacred, and that the Day of Sacrifice is sacred; they are all inviolable.

Thereafter, he – ﷺ – said, “Your blood, your property and your honour are inviolable to you all like the inviolability of this day of yours, in this city of yours and in this month of yours.” He – peace and blessings be upon him – emphasized the inviolability of these three; blood, property, and honour; they’re all inviolable. Blood includes the soul and other lesser things; property includes both the abundant and small; and honour includes adultery, sodomy, slandering, and even backbiting, insult, defamation. It is prohibited for a Muslim to violate them regarding his Muslim brother.

So a Muslim’s blood is not lawful (to be shed) except in one of these three cases: a married person guilty of adultery, a soul for a soul, the person renegades from his religion (i.e., Islam) disconnecting from the *Jama’ah* (congregation of the Muslims).⁽¹⁾

Properties also are inviolable; so it is not allowed to take a Muslim’s property except with his approval. Allah the Exalted says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا ءَمَوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونُ

تِجَارَةً عَنْ رَاضٍ ﴿٢٩﴾﴾

“O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent.”

(An-Nisaa: 29)

Equally, honour is inviolable; it is not lawful for a Muslim to backbite his brother or slander him. If a character assassin slanders a chaste Muslim, innocent of indecency, addressing him, “O adulterer”, “you are an adulterer”, “you are a homosexual”, or other similar statements, he must provide four witnesses who will clearly testify to the adultery. Otherwise, this slanderer will be given three forms of punishments:

The first punishment: he will be flogged eighty lashes.

The second punishment: his testimony will never be accepted; whenever gives testimony before a judge, it will be rejected, whether

1 As is in the hadeeth reported by Al-Bukhaari, the Book of Blood Money, Chapter of Allaah’s saying: *that “Life for life”* no: (6878), and Muslim, Book of *Al-Qasaamah*, Chapter that for which the life of a Muslim could be taken, no: (1676).

such is related to property, blood, sighting of the crescent or others; the judge will veto and reject his testimony.

The third punishment: *Al Fisq*; that is, he becomes a *Faasiq* (a wicked sinner) after having been a just Muslim. So he cannot give out his daughter or sister in marriage, and he can neither be an Imam for the Muslims, according to the opinion of many scholars nor can he assume any office of leadership since he has become a *Faasiq*.

These are the sanctions against whoever accuses others of committing adultery or sodomy, unless he provides four witnesses as Allah - the Exalted- says:

﴿لَوْلَا جَمَاعُو عَلَيْهِ بِأَرْبَعَةٍ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَٰئِكَ عِنْدَ اللَّهِ هُمُ الْكَذِبُونَ ﴿١٣﴾﴾

"Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allah they are the liars." (An-Nur: 13).

Even if it this slanderer happens to be one of the most truthful persons, he will be beaten eighty lashes if he fails to provide four witnesses.

Four men once testified before 'Umar bin Al-Khattaab (may Allah be pleased with him) that a particular man committed adultery. 'Umar invited them and asked. He said to the first, "Would you testify that he committed adultery?" He replied, "Yes." He went further, "Do you bear witness that you saw his penis in her vagina dipped as a kohl stick is dipped in a kohl jar?" The man answered, "Yes." He called the second and third witnesses and they gave the same responses, affirming it. Then he asked the fourth witness who hesitated and said, "I would not testify to have seen the adultery, I only saw something abhorring. I saw a man on a woman making motions similar to the movement of one who is engaged in a sexual intercourse with a woman, but I would not testify (seeing his genital in hers). Consequently, the first three were beaten eighty strokes because it appeared that they were liars, and the fourth was freed.

The honour of the most sacrosanct things; thus, you hear, Allah - the Exalted - say:

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُنَّ مِائَتًا وَلَا تَقْبَلُوا لَهُنَّ جِدَّةَ ﴿٦﴾﴾

“And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes.” (An-Nur: 4);

This is the first punishment.

“And reject their testimony forever”,

The second;

﴿وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

“...they indeed are the *Fâsiqûn* (liars, rebellious, disobedient to Allah).” (An-Nur: 4),

This constitutes the third.

﴿إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

“Except those who repent thereafter and do righteous deeds, (for such) verily, Allah is Oft-Forgiving, Most Merciful.” (An-Nur: 5)

Meaning that, they must not remain *Fussaaq* (wicked sinners); they must repent and changed, observing righteous deeds. Otherwise, it does not suffice to say, “I repent”; we must really observe whether the individual has actually become righteous or not.

Consequently, the noble status of the individual deserved that the Prophet (ﷺ) emphasized it in such a great sermon he delivered before the Companions, on the Day of Sacrifice at Mina. He – ﷺ – said, “Your blood, your property and your honour are inviolable to you all like the inviolability of this day of yours, in this city of yours and in this month of yours”.

Then he – ﷺ – added, “So do not turn to disbelief after me by striking the necks of one another” because if the Muslims begin to strike the neck of one another, they will renegade since no one considered the blood of the Muslims lawful except a disbeliever. The believer will not draw weapon against his brother, but the disbeliever will. Hence, the Prophet (ﷺ) described the Muslims who fight one another as disbelievers; he – ﷺ -, said, “Do not turn to disbelief after me, striking the necks of one another.”

This issue, considering the texts (of Qur’aan and the *Sunnah*) requires some detailed exposition: The one who kills a Muslim believing that his killing him is lawful without any legitimate permission is a disbeliever, out of the pale of Islam. But if he kills him

out of some wrong interpretation or in order to seek leadership post, such has not committed disbelief that counts as apostacy, his disbelief is such that has not expelled the individual from Islam. The evidence for that is His saying, the Exalted,

﴿وَأِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَجَاهِلُوا إِلَىٰ تَبَٰغَىٰ حَتَّىٰ تَقْضَىٰ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْضُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾

“And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allâh; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are equitable. The believers are nothing else than brothers (in Islâmic religion).”
(Al Hujuraat: 9-10)

This harmonizes between this verse and the hadeeth. So we hold that, if the Muslims kill one another while each party considers shedding his brother's blood lawful, they both consequently apostate out of Islam. But if it is for the reasons of leadership tussle, partisanship, enthusiasm or similar other reasons, he has not committed the disbelief that expels the individual out of Islam; it would have been the relatively lesser disbelief (by which the individual being atrocious, remains in Islam). He must then repent and seek forgiveness.

Then he – ﷺ – said, “Listen! Have I conveyed the message? Hear me! Have I conveyed the message?” He was asking the Companions - may Allah be pleased with them -, and they replied, “Yes.” Consider how the the Prophet (ﷺ) was emphasizing the fact that he has conveyed (the message) on great occasions of large gathering. He – ﷺ – addressed them at *Arafah* saying, “Listen! Have I conveyed the message?” and they said, “Yes.” Thereupon, he – peace and blessings be upon him -, began to raise his finger towards the sky and pointing it to the people, saying, “O Allah! Bear witness that I have conveyed the message to them.”

Similarly on the Day of Slaughtering, he – ﷺ – called Allah to witness that he had delivered the message to his Ummah, and they

affirmed it.

We also bear witness and ask Allah and His angels and all that can hear us among His creatures to testify with us that the Prophet (ﷺ) conveyed the message clearly; he delivered the trust and sincerely advised the *Ummah*. He did not leave off any good except that he guided his *Ummah* to it nor did he leave any evil he did not warn them against. In addition, he – ﷺ – left his *Ummah* on a clear path, he did not leave out anything in the matters of the religion or the worldly affairs the *Ummah* needed except that he – peace and blessings be upon him – explained it.

Nevertheless, those who receive the message may err; he may be deficient in his understanding, he may have a bad intention and consequently not be granted the correct understanding among other reasons. Otherwise, the Prophet (ﷺ) conveyed the message perfectly and completely, may Allah reward him with good on behalf of the *Ummah*.

Likewise the Companions, may Allah be pleased with them all, conveyed all that they heard from him; they never concealed any aspect of his Sunnah. They conveyed the revelation he – ﷺ – brought without hiding anything from it. Therefore, the *Sharee'ah* - all praise is to Allah -, came complete from all angles; the Prophet (ﷺ) conveyed it from his Lord, and the the Companions transmitted from their Prophet- ﷺ. Then the Followers of the Companions handed it down from those before them, and so on till this day of ours; to Allah is all praise and grace.

Afterwards, he – ﷺ – ordered those who were present to convey the message to those absent; that is to say, those who were present, who listened to his sermon, should convey the message to the rest of the *Ummah*. He – ﷺ – also told that the one transmitting the message might grasp the narration better than its receiver. This is the counsel from the Prophet (ﷺ) directed to those who were present on that day and to whomsoever hears his words till the Day of Resurrection. Hence, it is imperative on us whenever we hear a hadeeth from the Messenger of Allah (ﷺ) to convey it to the rest of the *Ummah*.

We are charged with conveying it and prohibited from being like the Jews, those who were entrusted with *Taorah* but who failed to deliver it. Allah described them with the most despicable attributes;

He – free is He from all imperfections – said,

﴿مَثَلُ الَّذِينَ خُلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا﴾

“The likeness of those who were entrusted with the (obligation of the) Tauraat (Torah) (i.e. to obey its commandments and to practise its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them).” (Al-Jum’ah: 5)

When a donkey carries volumes of books, it does not benefit from them; so the individual who has memorized the Qur’aan or the Sunnah not benefitting from it is like a donkey carrying huge loads of books. We ask Allah to enrich you and me with beneficial knowledge and righteous deeds.

It could be derived from the hadeeth: The Prophet’s cautioning his Ummah against killing one another, but unfortunately, they unsheathed their swords. Civil strife began during the time of ‘Uthmaan bin Affaan (may Allah be pleased with him) and continues until this day of ours. The tribulations remain among the Muslims, even though at times it would rage widely and at other times, it would be limited only to some specific regions, we ask Allah for wellbeing.

However, it is incumbent on the Muslim to be wary of the blood of his brother to the best of his ability. Rightly, if the individual is put to test such that he is attacked, wherein the assailant wants his life or property or honour, he has to defend himself. Even at that, it should be within the limits of the attack. However, if he cannot defend himself against the assailant except by killing him, then he may kill him. If he kills the assaulter, he (i.e., the assaulter) will be in Hellfire, and if the defender is killed, then he is a martyr as is authentically narrated from the Prophet (ﷺ).

Also, this hadeeth cautions as regard the honour of Muslims. It is not permissible for a Muslim to violate the honour of his brother either truly or falsely; because if it were true he has backbitten him and if it were false then he has slandered him. If you find something you detest in your brother regarding his worship, mannerism, or dealings, it is incumbent on you to advise him sincerely. This is one of his rights upon you; you should advise

him privately through direct conversation or writing. In this way, you would have discharged your duty.

However, something very vital here is that: If you choose to advise him by writing, you must mention your name, do not fear or become cowed. You should say, "From so-and-so to his brother so-and-so, son of so-and-so, *As salaam alaykum wa rahmatullah wabarakaatuh* (may the peace and blessings of Allah be upon you), after this ... I noticed such-and-such in you..." so that if he knows your name, he will invite you or come to you and discuss with you about the matter.

But if you act cowardly, stoning from behind the fence, such does not befit the Muslim. Worst still, that is not sincere advice; you would continue to nurse whatever you found against him in your mind while he remains upon his views since the author is not before him to explain his standpoint neither will he be chanced to seek an explanation of his own view from him. Consequently, the fault will remain and the mistake continues unchanged.

However, if he writes his name, he will be appreciated for this; it is even possible that the recipient would chat with him and explain his position to him such that both parties will agree with the other.

HADEETH 216 & 217

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ يَوْمَ خَيْبَرَ أَقْبَلَ نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَقَالُوا: فُلَانٌ شَهِيدٌ، وَفُلَانٌ شَهِيدٌ، حَتَّى مَرُّوا عَلَى رَجُلٍ فَقَالُوا: فُلَانٌ شَهِيدٌ. فَقَالَ النَّبِيُّ ﷺ: «كَلَّا إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَّهَا - أَوْ عَبَاءَةٍ - رَوَاهُ مُسْلِمٌ .

وَعَنْ أَبِي قَتَادَةَ الْحَارِثِ بْنِ رُبَيْعٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَامَ فِيهِمْ، فَذَكَرَ لَهُمْ أَنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ، وَالْإِيمَانَ بِاللَّهِ أَفْضَلُ الْأَعْمَالِ، فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ، تُكْفَرُ عَنِّي خَطَايَايَ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «نَعَمْ إِنْ قُتِلْتُ فِي

سَبِيلِ اللَّهِ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرُ مُدْبِرٍ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ قُلْتَ؟» قَالَ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ، أَتَكْفُرُ عَنِّي خَطَايَايَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرُ مُدْبِرٍ، إِلَّا الدَّيْنَ فَإِنَّ جِبْرِيلَ قَالَ لِي ذَلِكَ» رَوَاهُ مُسْلِمٌ .

Umar bin Al-Khattab ؓ reported: On the day (of the battle) of Khaibar, some Companions of the Prophet ﷺ came and remarked: "So-and-so is a martyr and so-and-so is a martyr." When they came to a man about whom they said: "So-and-so is a martyr," the Prophet ﷺ declared, "No. I have seen him in Hell for a mantle (or cloak) which he has stolen." [Muslim]

Abu Qatadah Al-Harith bin Rib'i ؓ reported: Messenger of Allah ﷺ said, "Faith in Allah and striving in His Cause (Jihad) are the deeds of highest merit." A man stood up said: "O Messenger of Allah! Tell me if I am killed in the Cause of Allah, will all my sins be forgiven?" He (ﷺ) replied, "Yes, if you are killed in the Cause of Allah while you are patient, hopeful of your reward and marching forward not retreating." Then the Prophet ﷺ said to him, "Repeat what you have said." The man said: "Tell me if I am killed in the Cause of Allah, will all my sins be remitted?" He replied, "Yes, if you are martyred while you are patient, hopeful of your reward and march forward without retreating, unless, if you owe any debt, that will not be remitted. Angel Jibril told me that." [Muslim]

COMMENTARY

The author, may Allah shower blessings on him, mentioned this Hadeeth explaining the excellence of Jihad and martyrdom. Jihad in the cause of Allah is the peak of the hump of Islaam as the Prophet – ﷺ – said, and martyrdom in the cause of Allah expiates all sins except debt. Likewise, if a person steals anything from the booty; that is to say, he hides it and denies it (being a part of the booty); he is not considered a martyr.

In the first Hadeeth, some of the companions came to the Prophet (ﷺ) saying, "So-and-so is a martyr" until they passed by a man and

said, "He is a martyr." Then, the Prophet (ﷺ) said, "No..."

Al Burdah (as it occurs in the Arabic text, translated as *mantle*) is a kind of cloth, while the *Abaa'a* (cloak) is well known. *Gallaha* (as in the Arabic text), i.e., he concealed it. He had taken it as booty from the properties of the disbelievers during the battle but he concealed it for personal use. So he will be punished with it in the Hellfire. Consequently, the quality of being a martyr goes off him because the Prophet (ﷺ) said, "No." Meaning that is, he is not a martyr since he stole this small thing; so he wasted his Jihad - and we ask Allah for wellbeing. He became among the inhabitants of Hellfire. Allah - the Exalted - says:

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ﴾

"It is not for any Prophet to take illegally a part of booty (Ghulool), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection." (Aal-Imraan: 161)

This contains evidence that it is not proper for us to judge that a person is a martyr even if he was killed in a battle between the Muslims and the disbelievers. We do not say, "So-and-so is a martyr" since it was possible he had held back part of the booty or spoil illegally; even if it were just a shilling or nail, the tag of martyrdom goes off him. Furthermore, there is a possibility of him having an incorrect intention; like aiming to display his zealotry or some status.

Hence, when the Prophet (ﷺ) was asked about who fights in the battlefield out of valour, or out of sentiment and pride, or fight for show-off, which is these is considered as fighting in the cause of Allah? He said, "Whoever fights that Allah's word remains supreme fights in the cause of Allah."⁽¹⁾ More so, Intention is a matter hidden in the heart; no one knows it except Allah.

This is why the Prophet (ﷺ) said, "No one is injured in the cause of Allah", that is to say, no one suffers any injury in the path of Allah, "but Allah alone knows best who is injured in His cause..." Consider this matter properly, we may assume that he was fighting in Allah's cause, not knowing, but Allah is well aware of who actually is injured in His cause; "except that he comes on the Day of Resurrection with

1 Its reference had preceded.

his wound gushing blood; the color of blood but the smell of musk.”⁽¹⁾

Hence, al-Bukhaari, may Allah shower blessings on him, made a chapter heading in his *Saheeh*: Chapter: It Should Not Be Said That, “So-and-So Is A Martyr.” That is, do not specify that a particular person is a martyr unless the Prophet (ﷺ) specifically mentioned the individual or such was mentioned in the presence of the Messenger (ﷺ) and he assented to it. Then, he may be specifically considered a martyr; otherwise, do not affirm that any specific person is a martyr.

In our present time, the title of martyr is so easily and effortlessly employed; everybody is awarded this badge of honour even if he was killed - and we know - in a war of pride and partisanship. We would know certainly from his condition that he was not so much of a believer, yet we still say, “So-and-so is a martyr”, “So-and-so attained martyrdom.”

‘Umar – may Allah bepleased with him - forbade saying that, “So-and-so is a martyr.” He said, “You say so-and-so is a martyr, so-and-so was killed in Allah’s cause; perhaps he had committed such-and-such sin.” That is to say, he might have unlawfully taken from the booty, “rather, you should say, “Whoever is killed in Allah’s cause or dies (in a Jihad) is a martyr.” It should be a broad statement.

As for specifying that, “So-and-so is a martyr” even if his blood drips in the battleground, do not say that; Allah alone knows his actual condition; perhaps he nursed some ill motive we know not. Then, if truly such is a martyr before Allah, then he is, even if we do not say he is. But if he was not a martyr with Allah, then he will never be a martyr even if we say he is. Hence, we should say, “We hope that So-and-so person is a martyr”, or give a general statement that; “Whoever is killed in Allah’s cause is a martyr”, and similar other statements.

As for the second hadeeth, it has proof that martyrdom is when a person fights in Allah’s cause patiently, hopeful of reward, advancing and not retreating. That will surely expiate his sins and shortcomings except a debt. If he owes a debt, such is not removed by martyrdom owing to its being from the rights of humans, and the rights of the people must be cleared.

This shows the severity of debt; it is not proper for the individual to be light hearted about it, but quite unfortunately, in our times, many of

1 Its reference had preceded.

us are careless about debt. You find people buying things they do not really need - things of mere luxury – in credit, to pay installmentally and the like. They do not pay attention to this matter.

You may find a poor fellow buying a car for eighty thousand or more, while he could have bought another car for twenty thousand; all out of their shallow understanding of the religion and weak Faith. Avoid making credit purchases on installmental payment except in cases of dire necessity. Then, limit yourself to the barest minimum, which would mean staying off debts.

We ask Allah to protect you and us from the causes of His Anger, and that He relieves us of our debt and that of His (other) slaves.